ſtones on each other in rows, with openings or interruptions in ſuch places as it was intended the game ſhould paſs, and where the hunter could conveniently lie in ambuſh to ſtrike the animals with his poiſoned ſpears, or ſhoot them with his arrows. In this manner were lines continued acroſs the plains and mouths of defiles for ſeveral miles. Sometimes, inſtead of ſtones, were placed rows of ſticks, with black oſtrich feathers tied to the ends, as being more effectual in turning game towards the ſpot where they wiſhed them to paſs.

"When all theſe means of ſubſiſtence fail them, and they are certainly very precarious, they are driven to the neceſſity of hazarding a toilſome and dangerous expedition of plunder into the colony. Such a mode of life naturally leads to habits of cruelty. The diſpoſition of the Hottentot race is mild and manageable in the higheſt degree, and by gentle uſage may be moulded into any ſhape; but the treatment of the farmers towards them as been ſo very flagitious, that their cruelty even admits of palliation. Though in the eye of political juſtice it may be conſidered as a crime for a ſtarving family, driven by imperious want to the neceſſity of taking the property of another who has perhaps more than he can poſſibly uſe, yet in the law of nature the offence is venial: but the Bosjeſmans for their conduct have not only the plea of nature and humanity, but alſo that of retribution. They were driven out of their own country, their children ſeized and carried into ſlavery, by the people on whom they now commit their depredations, and on whom they naturally take every occaſion of exerciſing their revenge. But that their ſtudied barbarity ſhould be extended to every living creature that appertains to the farmers, indicates a very altered diſpoſition from that of their nation at large. Should they ſeize a Hottentot guarding his maſter's caſtle, not contented with putting him to immediate death, they torture him by every means of cruelty that their invention can frame, as drawing out his bowels, tearing off his nails, ſcalping, and other acts equally ſavage. Even the poor animals they ſteal are treated in a moſt barbarous and unfeeling manner: driven up the ſteep ſides of mountains, they remain there without any kind of food or water till they are either killed for uſe, or drop for want of the means of ſupporting nature.

"The condition to which this people has been reduced has entirely ſubdued that timid and puſillanimous mind which characterizes the Hottentot. When a horde is ſurrounded by the farmers, and little chance is perceived by them of effecting an eſcape, they will fight it out moſt furiouſly ſo long as a man ſhall be left alive. It frequently happens on ſuch occaſions that a party will volunteer the *forlorn hope*, by throwing themſelves in the midſt of the coloniſts in order to create confuſion, and to give to their countrymen, concealed among the rocks or in the long graſs, at the expence of their own lives, an opportunity of exerciſing more effectually their mortal weapons upon their enemies, and at the ſame time to facilitate the eſcape of their wives and children.

"Their plundering expeditions are conducted not without ſyſtem. If, in carrying off their booty, they ſhould chance to be purſued, they always divide; one party to drive away the cattle, while the other continues to haraſs the purſuers; and, when the peaſantry prove too many for them, they ſtab and maim with poiſoned weapons the whole herd. On all ſuch plundering expeditions, they carry, in addition to their bows and arrows, lances that reſemble the Kaffers' haſſagai, but of a much ſmaller ſize, and always dipt in poiſon. Their bows are remarkably ſmall; and, in the

hands of any one but of a Bosjesman, would be entirely useless. From the earliest infancy they accustom themselves to the use of the bow. All the little boys who came to us at the kraal carried their bows and small quivers of arrows. A complete quiver contains about seventy or eighty, made like those of the Hottentot that have already been noticed; and, in addition to these, a few small brushes to lay on the poison; pieces of iron, red ochre, leg-bones of ostriches cut in lengths and rounded, and two little sticks of hard wood to produce fire: this is done by placing one horizontally on a piece of withered grass, and whirling the other vertically between the hands, with the point acting in a hollow place made in the surface of the former. In a few seconds of time the velocity and friction set the grass in a blaze."

We are truly happy to find, however, that some attempts have lately been made, and not without success, to allure these people from the ways of plunder to habits of industry; and some hopes are entertained, that they will ere long be induced to settle in a peaceable manner, and to become not only inoffensive but useful neighbours; a communication devoutly to be wished, as much for their own sakes as for that of the colonists.

The following description of a small bird of the Cuckoo genus, called, by the Naturalists *Indicator*, and by the farmers of the colony, the *Honey bird*, from its aptness in the discovery of the Bees-nests, is extremely curious.

"In the conduct of this little animal, there is something that approaches what philosophers have been pleased to deny to the brute part of the creation. Having observed a nest of honey, it immediately flies in search of some human creature, to whom, by its fluttering, and whistling, and chirping, it communicates the discovery. Every one here is too well acquainted with the bird to have any doubts as to the certainty of the information. It leads the way directly towards the place, flying from bush to bush, or from one ant hill-to another. When close to the nest, it remains still and silent. As soon as the person, to whom the discovery was made, shall have taken away the honey, the Indicator flies to feast on the remains. By the like conduct it is also said to indicate, with equal certainty, the dens of lions, tygers, hyænas, and other beasts of prey and noxious animals. In the discovery of a bee's nest, self-interest is concerned; but in the latter instance, its motives must proceed from a different principle. That involuntary and spontaneous agent, which is supposed to guide and direct the brute creation, and which man, unable to investigate the nice shades of cause and effect that no doubt govern all their actions, has resolved into one general moving power called Instinct, is perhaps less a blind impulse of nature than a ray of reason. The chain of rational faculties from man, the topmost link, to the meanest reptile, may, perhaps, with equal propriety, be supposed to exist, as that which more apparently is observed to connect their exterior forms. If it be instinct that in Europe causes the shyness of birds at the approach of man, the same instinct instructs them to be so bold in India and China, where they are not molested, as almost to be taken by the hand. The different propensities of animals, proceeding from the different organs with which nature has furnished them, are no doubt modified and altered according to situation and circumstances. Most

of

of the ſmall birds of Southern Africa conſtruct their neſts in ſuch a manner, that they can be entered only by one ſmall orifice, and many ſuſpend them from the ſlender extremities of high branches. A ſpecies of loxia, or groſsbeak, always hangs its neſt on a branch extending over a river or pool of water. It is ſhaped exactly like a Chemiſt's retort; is ſuſpended from the head, and the ſhank of eight or nine inches long, at the bottom of which is the aperture, almoſt touches the water. It is made of green graſs, firmly put together, and curiouſly woven. Another ſmall bird, the *Parus Capenſis*, or Cape Titmouſe, conſtructs its luxurious neſt of the *pappus* or down of a ſpecies of aſclepias. This neſt is made of the texture of flannel, and the fleecy hoſiery is not more ſoft. Near the upper end projects a ſmall tube about an inch in length, with an orifice about three-fourths of an inch diameter. Immediately under the tube is a ſmall hole in the ſide, that has no communication with the interior part of the neſt; in thi hole the male ſits at nights, and thus they are both ſcreened from the weather. The ſparrow in Africa hedges round its neſt with thorns; and even the ſwallow, under the eaves of houſes, or in the rifts of rocks, makes a tube to its neſt of ſix or ſeven ages in length. The ſame kind of birds in Northern Europe, having nothing to apprehend from monkies, ſnakes, and other noxious animals, conſtruct open neſts."

An attempt has been made by ſome Moravian miſſionaries, called *Hernhüters*, to convert the Hottentots to Chriſtianity; and they appear to have made a rapid progreſs in this laudable taſk of converſion. Mr. Barrow ſpeaks very highly of their efforts and their conduct, and his deſcription of the decency and induſtry of the female converts is truly intereſting. The Dutch ſettlers, who were fearful that, by this means, they ſhould be gradually deprived of their ſlaves, lately formed a moſt abominable plan for murdering them all, in time of Divine ſervice! Fortunately the deteſtable plot was diſcovered (by a Hottentot) ſoon enough to prevent its execution; and the interpoſition of the Engliſh governor has ſecured them from ſimilar attempts in future.

The laſt excurſion of Mr. Barrow was to that part of the ſettlement which is inhabited by the Namaaqua Hottentots of whom he thus ſpeaks:

"Though the Namaaqua Hottentots vary but very little in their perſons from the other tribes of this nation, their language is widely different. It is obviouſly, however, of the ſame nature, and abounds with the clapping of the tongue peculiar to the Hottentot. They are of a taller ſtature in general than the eaſtern tribes, and leſs robuſt. Some of the women were very elegant figures, and poſſeſſed a conſiderable ſhare of vivacity and activity; and they had the ſame conformation of certain parts of the body as the Bosjeſmans women, and other Hottentots; in a leſs degree, however, than is uſual in the former, and more ſo than in thoſe of the latter. Like the Hottentot women of the Eaſt, the moſt ornamental part of their dreſs was the little ſquare leather apron, to which, in addition to the border of ſhells or beads, were appended ſix or eight chains in pairs, whoſe points dragged on the ground; the upper part of each chain was copper, the

lower of polished iron. They are supplied to them by the *Damaras*, a tribe of people to the northward, who will shortly be noticed.

"The huts of the Namaaquas differ very materially from those erected by the Hottentots of the colony, or by the Bosjesmans, or by the Kaffers. They are perfect hemispheres, covered with matting made of sedges; and the frame-work, or skeletons, are semicircular sticks, half of them diminishing from the center or upper part, and the other half crossing these at right angles; forming thus a true representation of the parallels of latitude and meridians on an artificial globe. They are in general from ten to twelve feet in diameter; and so commodious, that many of the peasantry of the Khamies berg have adopted them.

"These people, like the Kaffers, pay the greatest attention to their cattle; and, after the manner of that nation, they give to the horns of their oxen artificial directions, confining the shape generally to the spiral line, something like the Koodoo antelope. Those of the Khamies berg, in the possession both of Dutch and Hottentots, are large boney cattle, not in the least degree inferior to those of Sneuberg. The people too in their persons are equally robust with those of Graaff Reynet. An old Namaaqua Hottentot woman is a figure that the most serious could not behold without laughter, and an old Dutch woman of this part of the country without pity, the first being remarkable for the prominences of the body, the latter from its want of points and uninterrupted rotundity. The breasts of the former are disgustingly large and pendant; the usual way of giving suck, when the child is carried on the back, is by throwing the breast over the shoulder. In this formation of their persons, they agree with the Latin Satirist's description of Ethiopian women on the borders of Egypt:

"In Meroë crasso majorem infante mamillam."

"In the women of ancient Egypt, enormous protuberances of the body were very common, and have been attempted to be accounted for, by various authors, from a variety of causes. Though one of these may exist in the impurities of the water, yet the essential difference in the effect produced on a Hottentot and Dutch woman, shews different predispositions to exist inherent in the persons of each.

"It should seem, however, that some principle does exist in these highly elevated situations of Southern Africa, that sheds its influence on the animal, and even on the vegetable part of the creation. The withered stem of a liliaceous plant, apparently the same as that found on the banks of the Orange river, was seven feet long, and crowned with an umbell of more than fifty flowrets, each having a peduncle or foot-stalk of eighteen inches in length, making the diameter of the umbell to exceed that of three feet. The bulb, of which I could but conveniently carry a few, was as large as the human head. Of this enormous lily the people gave an account, not unlike that of the fictitious Upas of Java, rendered famous by a relation of it inserted in the notes to Doctor Darwin's fanciful, yet classic, poem of the Botanic Garden. They say, with regard to the lily, that the juice of its bulb is a strong poison; that the leaves occasion sudden death to the cattle which may chance to eat them; and that if small birds should happen to perch on its blossoms, they instantly roll off lifeless to the ground. Another species of amoryllis, called by botanists the *distichа*, common on all the mountainous parts of the colony, was now on the

Khamies

Khamies berg throwing out its long broad leaves in oppoſite pairs, forming the ſhape of a fan. Both the bulb, and the leaves of this plant, have been aſcertained to be, without any preparation, moſt virulent poiſons, that act on the animal ſyſtem, whether taken into it by the ſtomach or the blood. The farmers pull up the root and leaves wherever they find them growing. It was ſaid that the juice of this bulb, mixed up with the mangled body of a certain ſpecies of ſpider, furniſhes the Bosjſmans with poiſon for their arrows, more deadly than any other they are acquainted with. This ſpider ſhould ſeem to be peculiar to the weſtern coaſt of the country, at leaſt I never met with, nor heard of it, on the other ſide. Its body, with the legs, which are ſhort, is three inches in diameter, the former black and hairy, the latter faintly ſpotted; the beak red. It lives under ground, conſtructing over its hole a cover compoſed of the filaments ſpun from its entrails, and earth or dung. This cover is made to turn on a joint. When the animal is watching for its prey, it ſits with the lid half open, ready to ſally out upon ſuch inſects as ſerve it for food. On the approach of danger it cloſes the cover, and in a ſhort time cautiouſly opens it again to ſee if the enemy has retreated."

We ſhall conclude our extracts with the very ſatisfactory account which our author gives of the vegetable produce of *Zwartland* and the neighbouring county.

"With a proper degree of labour and management in the culture of the land, by plantations and incloſures for ſhelter, warmth, and moiſture, that part of the colony alone which lies within the great range of mountains, would be fully ſufficient to ſupply with all the neceſſaries of life the town and garriſon of the Cape, and all the ſhipping that will probably ever frequent its ports. In the introductory chapter, the probability was mentioned of the different foreign articles in the vegetable kingdom, of general conſumption, that were moſt likely to ſucceed in this country. Since that was written, ſeveral of ſuch articles have had a fair trial in the Botanic garden at the Cape, and many of them have fully anſwered the expectations that were formed. As food for cattle, four ſpecies of millet have been tried of the genus *Holcus*, namely, the *Sorghum*, the *Saccharatus*, the *Spicatus*, and *Bicolor*. All of theſe, except the ſpicatus, have been cut down ſeveral times in the ſame ſeaſon, afterwards grew to the height of ſix to ten feet, bore a plentiful crop of ſeed, ſprung up afreſh from the old ſtumps in the winter, furniſhing moſt excellent food for cattle throughout the whole year. A ſpecies of Indian Lucerne, the *Medicago eſculenta*, was twice cut down, and afterwards gave a plentiful crop of ſeed. A ſmall kidney bean, the *Phaſeolus lobatis*, grew very rapidly, producing two crops the ſame ſeaſon, and is an excellent ſpecies of food for cattle, whether given to them green, or dried into hay, which is the caſe alſo with the lucerne. A ſtrong tall dog's-tail-graſs, the *Cynoſurus coracanus* of India, uſeful both for man and beaſt, was cut down twice, and afterwards produced a crop of ſeed. Of this ſpecies of graſs horſes are extravagantly fond, and it will remain green nearly through the winter. The encouragement of the culture of all theſe would be of the greateſt importance to the intereſt of the colony. The *Seſamum* plant promiſes very fair to become uſeful in giving a ſupply of vegetable oil for the table, an article that is at preſent very much wanted in the Cape. Tea, coffee, and ſugar, might all be cultivated with ſucceſs. But that which in a commercial point of view

is likely hereafter to render the colony of the Cape moſt valuable to the ſtates on which it may be dependent, is the facility with which the cultivation of the different kinds of hemp for cordage and canvas, may be carried on to an unlimited extent. The *Cannabis ſativa*, or common hemp, has been long planted here as a ſubſtitute for tobacco, but the idea was never extended to make it uſeful in any other way. It grows to a ſort of branching ſhrub, loſing entirely that habit of ſpringing up in a ſingle ſtem as it always appears in Europe; this, however, is entirely owing to its being planted ſingly. When ſown thick on the ground as in Europe, it grows exactly in the ſame manner, aſcends to about the height of eight feet, and gives to all appearance a fibre of equal ſtrength and tenacity of that where it is uſually cultivated, and it requires very little trouble in keeping clean on the ground. The different plants of India, that are generally cultivated there for the purpoſes of hemp, have been found to grow here, as well in every reſpect as in their native ſoil. Of theſe the moſt common are the *Robinia cannibina* giving a durable fibre in the water, and on that account uſed in the eaſt for fiſhing-nets and tackle. The Jute of India, *Corchorus olitorius*, thrives very well, as does alſo the *Hibiſcus cannabinus*, whoſe leaves of a delicate ſubacid taſte ſerve as a ſallad for the table, and the fibres of the ſtem are manufactured into cordage. A native ſpecies of hibiſcus that I brought from the vicinity of Plettenberg's bay, yields a hemp of an excellent quality, little perhaps inferior to that of the cannabis, or common hemp, which is moſt unqueſtionably the beſt material yet diſcovered for the manufacture of ſtrong cordage. The *Janap* of India, *Crotularia juncea*, from which a ſtrong coarſe ſtuff is manufactured under the name of *Gunney*, ſeems to thrive very well in the climate of the Cape. Cotton and indigo may both be produced in any quantity in this colony; but the labour neceſſary in the preparation of the latter, and the enormous price of ſlaves, or the hire of free workmen, would ſcarcely be repaid to the cultivator. That ſpecies of cotton plant called the *hirſutum* ſeems to ſuſtain the ſouth-eaſt blaſts of wind with the leaſt degree of injury; but the Bourbon cotton, originally from the Weſt Indies, will thrive juſt as well in the interior parts of the country where the ſouth-eaſters extend not with that degree of ſtrength ſo as to cauſe any injury to vegetation. Moſt of the India and China fruits, that have yet been brought into the garden, ſeem to bid fair for ſucceſs. In ſhort, there is not, perhaps, in the whole world a place ſo well adapted for concentrating the various products of the vegetable kingdom, as the Southern angle of Africa."

We have thus followed our author, through his valuable work, from the peruſal of which we have derived much pleaſure and inſtruction. His obſervations are, generally, the reſult of deep and extenſive reſearch; and, in moſt occaſions, he diſplays an active and intelligent mind. There is one remark, however, which we cannot conſiſtently with our duty, ſuffer to paſs without cenſure.

"Geological obſervations on the gradual decay, or rather mutation of ſuperficial form of this our habitable earth, leaves a doubt on the unprejudiced and unſhackled mind, of the idea of the popular Jewiſh notion, that would limit its creation to the ſhort period of ſix thouſand years. The human

human mind appears loſt and bewildered in attempting to form any conception of a beginning of the exiſtence of matter, or of ought antecedent to it."

There is an appearance of *ſcepticiſm* here which ought moſt ſtudiouſly to have been avoided. It would ſeem, indeed, as if the author were a *materialiſt*; though we have no reaſon to draw ſuch an inference from any other part of his work. That the mind of a *finite* being ſhould be loſt and bewildered in the contemplation of *infinity*, or in attempting to form a *conception* of what is utterly *inconceivable* and *incomprehenſible* by the limited faculties of man; is neither an object of ſurprize, nor a reaſonable ground for diſbelief or doubt. It is a melancholy fact, that, in modern times, philoſophical inveſtigations have very frequently terminated in infidelity. Strange! that the admirer of the natural productions of the globe ſhould not look up from nature to *nature's God*; that he ſhould not content himſelf with the extent of capacity with which that God has endowed him; that he ſhould not ceaſe to murmur at his inability to comprehend things which are purpoſely placed beyond the comprehenſion of mortals; and that he ſhould not contemplate, with admiration and gratitude, the wonderful works of Providence, without attempting to fathom depths unfathomable!

The Hiſtory of Scotland, &c. By Malcolm Laing, Eſq.

(*Continued from* P. 313.)

THE ſpirit with which Mr. Laing writes of the politics of James I. prepared us for the treatment which he gives to the memory of the unfortunate but virtuous Charles. Rancorous, however, as that ſpirit is, it did not lead us to expect that it would hurry him into palpable contradictions in the very commencement of his hiſtory of that diſaſtrous reign. We were fully aware of his determination to ſupport the principles and practices of the popular party; but, remembering his promiſe to correct the miſtakes of former hiſtorians, we looked for conſiſtency, at leaſt, as well in his reaſonings as in his narrative; and having attentively peruſed his account of the turbulence of the Highland clans and ferocious barons under James, it was with no ſmall degree of ſurpriſe that we found him repreſenting the Scotch, in the beginning of the reign of Charles, as a people inured to laws and prediſpoſed to ſubmiſſion!

"The acceſſion of Charles (ſays he) was ſucceeded in Scotland by twelve years of profound tranquillity. The period is diverſified with few tranſactions, *nor* (and not) diſtinguiſhed by any ſtrong indications of the convulſions with which the country was afterwards agitated. Among a people inured to laws and prediſpoſed to ſubmiſſion, almoſt every commotion may be deduced from the improper interference and innovations of government, or from an injudicious oppoſition to thoſe changes, which are ſilently

effected on the public mind, or in the progreſs of ſociety imperiouſly required."

When the author penned this paragraph, he had ſurely forgotten what he had ſaid, a little before, of the atrocious crimes of Lord Maxwell, and of the inſurrection of the M'Gregors and M'Donalds. Were theſe people prediſpoſed to ſubmiſſion? Or do the methods to which government had recourſe to ſubdue them, indicate that the people of Scotland *in general* were *then* ſo inured to laws as to yield to them a ready and a willing obedience? But ſo regardleſs is Mr. Laing of conſiſtency, that within the compaſs of two pages after this general aſſertion, he gives an account of a tranſaction, which proves, with the force of demonſtration, that the Scotch were *not* prediſpoſed to ſubmiſſion, and that almoſt all the great landholders were, in 1625, actuated by the ſame ſpirit, which was diſplayed by the M'Donalds in 1615.

A revocation of the impropriated tithes and benefices was executed among the firſt acts of Charles's reign; and that act, according to our author, was ſtrictly legal; but how was it obeyed by the tame and ſubmiſſive Scotch? Why, "The Earl of Nitheſdale was employed as commiſſioner, to extort an unconditional ſurrender of tithes; but the proprietors had prepared to diſappoint his miſſion, and, if no arguments could perſuade him to deſiſt, determined, *according to the practice of their anceſtors, to maſſacre his adherents and himſelf* in the midſt of the convention." To maſſacre a miniſter of government with all his adherents, in the midſt of a conſtitutional aſſembly of the eſtates called together for the purpoſe of diſcharging a legal duty is the *practice* of a people inured to laws and prediſpoſed to ſubmiſſion!! This is a diſcovery worthy of him who firſt perceived nothing but declamation in what appeared legal evidence to the Lord Chancellor Hardwicke; but it is not the only diſcovery which Mr. Laing has made, when inveſtigating the motives which influenced the early conduct of Charles I.

"The *hierarchy* (he ſays) was recommended to James by reſentment and policy, as an inſtitution hoſtile to preſbytery, congenial to monarchy, and to a ſuperſtitious mind, inſuſceptible of fervor, as a *ceremonious ritual*, that relieved the languor of vacant devotion. From the early impreſſions of youth, the hierarchy was revered by Charles as a divine inſtitution, *allied to monarchy by their common origin.*"

Indeed! Charles appears from his own works to have conſidered the hierarchy as having had its origin in the command given by Chriſt to convert the world: did he trace the origin of monarchy to the ſame command? This, however, is nothing to the abſurd ravings of James on this ſubject. He, it ſeems, conſidered the hierarchy as a *ritual*, and the archbiſhops of Canterbury and York with all their ſuffragans as ſo many *ceremonies*; but our author has not told us what led the learned monarch to conceive that thoſe moſt reverend and right reverend ceremonies were calculated to relieve the languor of vacant devotion in country churches!

To

To the eſtabliſhment of the hierarchy and the revocation of the impropriated tithes, Mr. Laing attributes the origin of all the evils which befel Charles in Scotland; though the hierarchy was eſtabliſhed by James, and the tithes, according to the King's declaration which is here corroborated by collateral evidence, "were paid for to the uttermoſt farthing." To theſe grievances was added that of the King's coronation which was performed by the archbiſhop of St. Andrews, when "a ſplendid and religious ceremony was *rendered leſs impreſſive* by the introduction of an altar, and of unaccuſtomed rites, which the people viewed with abhorrence, and were unable to diſcriminate from the Popiſh maſs!"

This is very extraordinary. That the Popiſh maſs is viewed by the people of Scotland with extreme abhorrence we have long known, and that the idolatry to which it gives riſe deſerves to be abhorred we need not the eloquence of Mr. Laing to perſuade us; but that rites, ſimilar to thoſe with which the maſs is celebrated, rendered a ſplendid and religious ceremony *leſs impreſſive*, we ſhould never have ſuppoſed but for his *authentic* teſtimony. Theſe Popiſh rites he aſcribes to the influence of Laud, whom he ſtyles, "a prieſt without private vices or public virtues;" but it is well known to all but party-writers, that, as there never was a more zealous, ſo has there ſeldom appeared a more able, writer againſt the *real corruptions* of Popery than archbiſhop Laud, for whoſe true character we refer our readers to Lord Clarendon's hiſtory. When they have compared that character drawn by the noble hiſtorian to whom Laud was perſonally known, with this very ſhort one by our author, drawn at the diſtance of more than a century and a half; when they reflect on the earneſtneſs with which he urged the Scotch biſhops to be particularly careful, that the canons which they were enjoined to frame for the government of their church, ſhould not interfere with the laws of the kingdom, or be carried into execution without the conſent and approbation of the Privy Council; and when they call to mind how ſtrenuouſly he endeavoured to diſſuade his royal maſter from his favorite, but unpopular and hardly equitable, project of forming a park for red deer between Richmond and Hampton-Court, they will ſurely allow that the ill-fated Laud, with ſome private weakneſſes, poſſeſſed many public virtues. Some of them, perhaps, when they have conſidered the difficulty of the part which he had to act in reſtoring the diſcipline of the church which had been completely relaxed under the primacy of Abbot, and reflect on what he did at Oxford for the encouragement of uſeful learning, may be ready to exclaim with Johnſon;

"Around his tomb let art and genius weep,
"But hear his fate, ye blockheads, hear and ſleep."

Our author proceeds next to inveigh againſt the Scotch biſhops for concurring with the King in "the introduction of the cope, an embroidered, and of the white ſurplice, an *idolatrous*, veſtment," which he repreſents as a crime little inferior to that of Spottiſwood the primate, whoſe

whoſe influence, he ſays, fomented an unjuſt proſecution of Lord Balmerino for the crime of circulating a ſeditious paper. If the account which he gives of the trial of that nobleman be indeed a correct account, we muſt admit that the Jury, which tried him, was guilty of flagrant injuſtice; but it ſeems ſomewhat extraordinary, that a Jury of *lay-barons* ſhould have been influenced to pervert judgment by the head of an eccleſiaſtical order "of which the inſolence often provoked diſguſt." This is, indeed, ſo very incredible, that we muſt conclude, either that the Archbiſhop was loved and revered by the lay-barons, or that Balmerino was guilty of the crime with which he was charged. Perhaps both ſides of this alternative would be admitted; for the character of Spottiſwood has been very generally revered by all parties, and the following is the account of Balmerino's trial by Spalding, a contemporary writer, who held a reſpectable office in the dioceſe of Aberdeen;—

"About this time the Lord Balmerinoch is put to the trial of an aſſize, and convicted of certain *capital points*. The Judge continues his doom while he writes to the King, who moſt graciouſly remitted him his life, ordaining him to be confined within ſix miles of his dwelling of Balmerinoch during his lifetime: therefore he got full liberty, to the King's great grief, for this his goodneſs."

On the compilation of the canons and Scotch liturgy, Mr. Laing ſays little that had not been ſaid before him by Clarendon and Hume. He ſneers, indeed, at all worſhip of God in public as being either "ſuperſtition or enthuſiaſm," which the former of theſe hiſtorians was incapable of doing; and he ſpeaks of "the Emperors of the primitive church," a ſpecies of potentates of which we will venture to ſay that neither of them ever heard. He ſays, likewiſe, "that the conſecration of the elements was, in the Scotch liturgy, a prayer expreſſive of the real preſence, and their elevation from the altar of an actual oblation;" but many copies of that liturgy in the Saxon character are ſtill extant, which certainly give the lie direct to the firſt part of this aſſertion, and ſhew that the latter part is calculated to deceive under the guiſe of truth.

On the tumult that was raiſed in Edinburgh, when the Dean, arrayed in his ſurplice, firſt attempted to read the liturgy, we have nothing that is new, and, at the ſame time, entitled to credit. We do not believe, that "in the firſt tumult, which our author repreſents as the offspring of female zeal, and the prelude, or perhaps the cauſe, of more violent commotions, *none but the meaneſt of the people were concerned*;" becauſe Spalding, who may be conſidered as an eye-witneſs, gives a very different account of the matter.

He aſſures us (Vol. I. p. 55.) that, in conſequence of the reſumption of impropriated tithes, "a clandeſtine bond was drawn up, and ſubſcribed ſecretly betwixt the malcontents, or rather malignants, of Scotland and England; that the object of this bond was that the two nations ſhould aſſiſt each other till they got their wills both in Church and policy, and ſo bring both kingdoms under one reformed religion, and to that effect root out the biſhops,

biſhops, that his Majeſty might loſe one of his eſtates; and likewiſe that they ſhould draw the King to diſpenſe with divers points of his royal prerogative. The clandeſtine bond thus paſt, of which the King and the biſhops knew nothing, our nobles lay quiet till they found occaſion to break the ice, and begin the bargain as was concluded."

The firſt occaſion which they found was the giving of the communion to the people on their knees within the dioceſe of Galloway; and the ſecond, the reading of the book of Common Prayer in St. Giles's church, Edinburgh,—

"when the nobles (continues the ſame author) deviſe a number of raſcally ſerving-women to throw ſtones at the reader, and perturb the kirk, whilk they did vehemently. The magiſtrates, being in the church, commanded their officers to hurl their (theſe) raſcals to the kirk door and lock them out; but then they became more furious and mad, *(as they were directed)* crying and ſhouting, ſaying Popery was now brought in among them. Here you may ſee they began at religion as the ground of their quarrel, whereas their intention was only bent againſt the King's majeſty and his royal prerogative; and conform to the clandeſtine bond begins the diſorder in Scotland."

This account of the firſt tumult, excited in Edinburgh by the introduction of the liturgy, agrees perfectly with that of Clarendon, who, though he ſays,—

That "in the hubub of the firſt day there *appeared* no body of name or reckoning, but the *actors* were really the dregs of the people; yet, he adds, they diſcovered by the countenance of that day, that few men of rank were forward to engage themſelves in the quarrel on the behalf of the biſhops, whereupon more conſiderable perſons every day appeared againſt them; and the women and ladies of the beſt quality declared themſelves of the party." Nay, he ſays that "within a few days the biſhops durſt not appear in the ſtreets; and that ſuch of the Lords as durſt be in their company, or ſeemed to deſire to reſcue them from violence, had their coaches torn in pieces, and their perſons aſſaulted, inſomuch that they were glad to ſend for ſome of thoſe great men, *who did indeed govern the rabble*, though they *appeared not* in it, who readily came and redeemed them out of their hands."

Indeed, our author himſelf, with his uſual conſiſtency, brings very ſatisfactory proof that, in the firſt tumult, the meaneſt of the people were but the tools of the factious nobles; for he expreſsly ſays, that petitions to the privy council againſt the liturgy "were recommended by letters from the chief nobility, and the perſonal application of many private gentlemen;" meaſures, which, in the ſhort ſpace of three or four weeks, would hardly have been adopted by proud Scottiſh barons merely to appeaſe the meaneſt of the people, had not thoſe barons been leagued againſt the King by the "clandeſtine bond" mentioned by honeſt Spalding*.

* Though Lord Clarendon ſpeaks of no ſuch bond, he expreſsly mentions libels circulated through Scotland againſt the biſhops, and a ſeditious correſpondence carried on, before the introduction of the liturgy, between the malcontents of England and Scotland.

This

This bond, or at leaſt factious combination againſt the King and the Church, was quickly followed by the Scotch national covenant, in which all orders of people bound themſelves to oppoſe the canons and the liturgy; and the government of that kingdom was ſnatched from the privy council and miniſters of ſtate, and aſſumed by a ſet of covenanted ſocieties called *tables*, before Charles knew that his authority was even impaired. Each table conſiſted of a certain number of noblemen, gentlemen, burgeſſes, and inferior clergy; and over the whole preſided a general table compoſed of four members from each of the inferior tables. To the edicts of theſe novel and ſelf-conſtituted authorities, the greater part of the nation payed a more ſubmiſſive obedience than had ever been paid to the laws, or the proclamations of their moſt virtuous ſovereigns; though the tyranny of the *tables*, as deſcribed by Spalding who lived under it, ſurpaſſed every thing of which we read in modern hiſtory, the tyranny of the French Convention and French Directory perhaps excepted. "Aberdeen, alone, ſays our author, was withheld from ſubſcribing the covenant, by the influence of the Univerſity, and the power of Huntley;" but he is ſo far from beſtowing any praiſe on this Abdiel-like fidelity of the Marquis of Huntley, and the Univerſity of Aberdeen, that he proceeds in the following ſtrain of encomium on the effects of the covenant and the government of the tables:

"Great was the *joy, and inexpreſſible the comfort* diffuſed on the imagination, or the heart, by this *ſecond reformation*, which was aſcribed in its origin and ſucceſs to the divine preſence, and compared in its progreſs to Eliſha's* (Elijah's) cloud, from the breadth of a hand overſpreading the firmament; and which was productive certainly of a change, if not a real reformation of manners, more auſtere devotion, an abſtemious ſimplicity in apparel and diet, a gloomy circumſpection in ſocial life."

How joy and gloom came to be united we know not; but that the joy was far from univerſal, and that other arts than fair argument were employed to procure ſubſcriptions to the covenant, the reader will be fully convinced by Spalding, who was reluctantly prevailed upon to ſubſcribe it himſelf. But we proceed with our author, who gives the following very extraordinary account of the King's conceſſions to the covenanters, and of their pertinacity in rebellion.

"Nine months had elapſed ſince the firſt ſupplication (againſt the liturgy), three from the date of the covenant, when the Marquis of Hamilton, a man oſtenſibly connected with neither party (covenanters or anti-covenanters) was appointed commiſſioner to repreſent the King.—In the progreſs of the negociation it was ſoon diſcovered that the object of his

* The covenanters read their bibles, and if they made this compariſon, they made it correctly. The probability, however, is they made it not; and that it is a fiction of our author's introduced into the hiſtory of Scotland for the purpoſe of throwing ridicule upon one of the miracles of ſacred Scripture; but he ſhould have read the ſcriptural account of that miracle, before he had employed it for ſuch a purpoſe.

inſtructions

inſtructions was rather to obtain than to grant conceſſions. The ſurrender of the covenant was required as a preliminary; and, in return, the King promiſed to regulate the high commiſſion by the aſſiſtance of his council, ſo that it ſhould no longer be oppreſſive; and to deſiſt from urging the liturgy and canons, unleſs in a fair and legal manner ſatisfactory to his ſubjects. Conceſſions ſo *nugatory*, after ſuch long delays (the delays of nine and ſix months) were conſidered, *with ſome reaſon*, as a mockery of their demands!"

Suppoſe the Catholic Iriſh, before the late union of the two kingdoms, to have petitioned for an abolition of the teſt-act, an exemption from the payment of tithes to the eſtabliſhed clergyman, and every thing which they mean by Catholic emancipation; ſuppoſe them, in conſequence of their petition being rejected, to have formed themſelves into different ſocieties of united Iriſhmen bound together by the ſanction of a ſolemn oath; and ſuppoſe theſe ſocieties to have ſnatched from the Lord Lieutenant and the privy council the executive government of the kingdom; we appeal to our author himſelf, whether Ireland would not then have been in a ſtate very ſimilar to that of Scotland under the uſurped government of the covenanted tables. Let us ſuppoſe likewiſe that, inſtead of diſſolving ſuch a rebellious combination by force of arms, our gracious Sovereign had entered into a negociation with the rebels, and, demanding as a preliminary, a renounciation of the illegal oath and an abolition of the ſocieties which had uſurped the powers of government; had, in return, promiſed to the Catholics, to regulate the payment of tithes ſo as that it ſhould no longer be found oppreſſive, and to repeal the teſt-act in a fair and legal manner ſatisfactory to his ſubjects at large, we beg Mr. Laing to ſay, whether he really thinks that ſuch conceſſions could have been deemed *nugatory*, or conſidered with reaſon as *a mockery of the demands* of the Iriſh Catholics!

Charles, however, went farther even than this in his conceſſions to the covenanters. The commiſſioner having repaired to court and laid before him the ſtate of the Scottiſh nation, was ſent back with powers to grant all their demands. Accordingly, "the canons, the liturgy, and the high commiſſion were unconditionally recalled; the articles of Perth were ſuſpended; an aſſembly and a parliament were ſucceſſively appointed, where the prelates might be legally proſecuted, and their uſurpations reſtrained;" but even with theſe conceſſions our author is not ſatisfied. "At an earlier period, he ſays, indeed, that they might have proved ſatisfactory;" but ſenſible that at an earlier period they were not required, and determined to blacken the memory of Charles and vindicate the conduct of the rebels, he arrogates to himſelf one of the attributes of the Deity, and, ſearching the heart of the unfortunate monarch, finds that he had no ſerious intention to keep his promiſe!

The lords of the privy council thought differently from our author.

"Having conſidered (ſays Spalding) his Majeſty's great goodneſs in granting

granting them more than they looked for, and as would ſeem more than enough, they found themſelves fully ſatisfied therewith, and made an act thereupon, promiſing to uſe their beſt means to make his Majeſty's hail ſubjects to reſt content therewith, and all and every one ſhould teſtify their thankfulneſs for ſo great goodneſs received at his Majeſty's hands, and to offer their lives and fortunes in his defence, and maintenance of religion, whilk (which) act was ſubſcribed by the ſaid Lords of Holyrood-houſe the 22d of September, 1638."

The Lords ſubſcribing, whoſe names the author gives, were twenty-nine with the commiſſioner at their head.

"The aſſembly, promiſed by Charles, was held, ſays our author, at Glaſgow, where the family influence of the commiſſioner was powerful, in preference to Aberdeen where the covenanters were weak. From the diſuſe of aſſemblies, their original conſtitution was almoſt forgotten; and the lay-elders diſplaced by James appeared an innovation when they were firſt reſtored. But the tables diſtruſted the moderation of the clergy, *inured perhaps to the dominion of the croſier*; nor was the yoke of the prelates to be broken, that the domineering arrogance of preſbyteries might again revive. From each pariſh an elder was directed to attend the preſbytery; and when the clergy were thus *controlled*, and from the *removal of the candidates* out-numbered by the laity, the moſt orthodox were elected as commiſſioners, and the chief covenanters as elders of the aſſembly. From a large acceſſion of the nobility and gentry, its authority far exceeded whatever eccleſiaſtics alone could arrogate; and, to increaſe its influence, *four aſſeſſors were aſſumed by each elder*, to conſult, in private, or in public deliberations permitted occaſionally to interpoſe their advice. In a few preſbyteries lay-elders were admitted with reluctance; but their introduction furniſhed the prelates with a grateful pretext, to decline the juriſdiction of an aſſembly no longer ſubſervient to themſelves or to the crown. An accuſation had been preferred from different preſbyteries, charging them reſpectively with hereſy, ſimony, falſhood, habitual ſwearing, drunkenneſs, deceit, adultery, gaming, and the profanation of the Sabbath;" (Why were not idolatry and murder added to this liſt of crimes?) "and collectively, with tranſgreſſing the limitations impoſed on their order, and *uſurping the title and deportment of eccleſiaſtical lords*."

That the biſhops declined the juriſdiction of ſuch an aſſembly as this; or that the commiſſioner diſſolved it when he found it arrogating to itſelf powers inconſiſtent with the conſtitution of the kingdom, cannot ſurely ſupriſe our readers; but before they form a judgment of our author's comment on the conduct of Charles, it is fit that they peruſe a fuller account of this famous conclave and its proceedings than Mr. Laing has deemed it expedient to give. What is contained in the extract, which we have made from his book, is true; but it is not the whole truth. We ſhall therefore ſupply his omiſſions from Spalding, who, as he held, at the time, the office of commiſſary clerk of Aberdeen, could not be a ſtranger either to the arts which were uſed to pack the aſſembly, or to the objects in view of the covenanters when met; and who is certainly entitled to much credit, becauſe his hiſtory is merely a journal written for his own uſe and not intended

intended for the preſs, to which it was ſent, for the firſt time, about nine years ago.

" Upon the 16th day of November, proclamation was made at the croſs of Edinburgh, diſcharging convocation of the King's lieges to go to the enſuing general aſſembly, and none to come there but the choſen commiſſioners and their ordinary ſervants, and that in *peaceable manner without weapons, eſhagbuts, piſtols*, and ſuch like, under the pain of treaſon. But the covenanters proteſted againſt the ſame ;— and, without regard to the King's proclamation, *they went on as pleaſed themſelves.* In the mean time before the down-ſitting of this aſſembly, the haill archbiſhops and biſhops were cited to compear before *the preſbytery of Edinburgh*, to anſwer to the complaint of John Earl of Sutherland, John Earl of Athol, and divers other noblemen. The complaint was odious if it had been true.—They are called before the preſbytery of Edinburgh, who could not well be judges ; and in reſpect of their not compearance, this complaint is referred to the general aſſembly, *before whom they durſt not compear for fear of their lives, albeit the King had commanded them to come.* The complainers of ſet purpoſe were holden out as commiſſioners, to the effect they might compear as parties, and upon the next Sabbath, being the 28th of October, the ſaid complaint was read out in the kirks of the preſbytery of Edinburgh to *make this buſineſs odious.*

" Upon the 21ſt of November the aſſembly ſits down, when the church gates were ſtrictly guarded by the town, ſo that none had entrance but he who had a *token of lead, declaring he was a covenanter.* There came out of ilk preſbytery of the kingdom to this aſſembly, one, two, or three *covenanting miniſters*, with one, two or three ruling elders *who ſhould vote as they did.* Now all being ſet, *the doors cloſed and guarded*, after prayer, as uſe is, they began to chooſe a moderator ; but firſt the commiſſioner deſired his commiſſion to be read, which was done, and that day diſſolved. The next day a moderator is urged, but firſt the commiſſioner deſired his Majeſty's letter ſent to them to be read, whilk was done, and then fell to chooſe a moderator ; but Dr. Hamilton, miniſter of Glaſsford, *having by moyen won in*, ſtands up as commiſſioner for the archbiſhops of St. Andrews and Glaſgow, the biſhops of Edinburgh, Galloway, Roſs and Brechin, by virtue of their ſubſcribed warrant, dated at Holyrood-houſe, Newcaſtle and Glaſgow the 16th, 17th, and 20th days of November, 1638, and preſented unto the commiſſioner's grace, declinators on paper againſt the unlawfulneſs of this aſſembly, and deſired the ſame to be read, *whilk was refuſed till firſt the moderator ſhould be choſen ;* whereupon the commiſſioner and ſaid Dr. Hamilton both took inſtruments in the hands of the clerk regiſter, and proteſted againſt any ſuch election, and that ſame ſhould not be prejudicial to the King nor the laws of the kingdom.—The moderator and clerk being choſen, the commiſſioner deſires the earl of Trequair treaſurer, the Earl of Roxburgh Lord privy ſeal, the Earl of Argyle, the Earl of Lauderdale, the Earl of Southeſk, all lords of ſecret council, and Sir Lewis Steuart advocate, to be joined with him as aſſeſſors, and to have voice as he had in matters queſtionable, as was uſed in King James's time."

But, though Mr. Laing informs us that four aſſeſſors were aſſumed by *each elder*, Mr. Spalding aſſures us, that this demand of the King's commiſſioner " was abſolutely denied, ſaying his grace had power to conſult with his aſſeſſors, but *had no voice in the aſſembly*, and

and if the King himself were there, he should have but one voice, more than any member of the assembly had, marvellous to see! whereof the like was never before at our Scottish assemblies."

Still the commissioner bore with their insolence, and on the 6th day of their sitting, he prevailed with their clerk to read the protestations of the bishops against their authority,—

"Whereat," continues Spalding, "there was much *laughter* by the brethren, and much reasoning betwixt the commissioner and them. Upon the morrow the moderator desired the clerk to read their answers to the said declinators, and concludes to establish the assembly as a *lawful judicature against bishops, without the King's authority or consent of his commissioner*, who made still opposition against the same, and finding lay-elders brought in to give voices in the said assembly, as the ministers whom they had chosen commissioners before them would voice, and *no assessor granted to the King*, and the bishops were cited to compear before *such judges as were their mortal enemies*; for these reasons, and *other disorders of this assembly*, the commissioner appeared to become impatient, and required and commanded them, in his Majesty's name and authority, not to proceed any further, and to say prayer and dissolve the assembly, protesting, what they had done or should do, might no wise touch the King's prerogative or oblige his subjects, nor that their assembly acts should be esteemed lawful, but declared null."

Paying no regard to these protestations they were dissolved on the 29th of the month, and commanded to depart from Glasgow within twenty-four hours; but the covenanters "took instrument in the contrary, saying his Majesty had indicted this assembly, whilk he nor his commissioner *could not dissolve without consent of the assembly*." Accordingly they continued to sit in open contempt of law and equity; and the clergy absolving themselves, or, as Mr. Laing more properly expresses it, "*relaxing* themselves from the oaths of conformity exacted at their admission to holy orders," they proceeded, under the auspices of the Earl of Argyle, to condemn the canons, the forms of consecration, the liturgy, the articles of Perth, and the high commission, and to abolish episcopacy in Scotland. Of the fourteen bishops, whom the assembly assumed to itself a power to degrade, eight were excommunicated; and as the proceedings against them are more fully and accurately detailed by Spalding than by our author, we shall extract his account of those proceedings, as we think it will be deemed a curiosity on this side of the Tweed.

"The General Assembly having *heard* the complaints and libels given in against Mr. John Spottiswood *pretended* Archbishop of St. Andrews, Mr. Patrick Lindsay *pretended* archbishop of Glasgow, Mr. David Lindsay *pretended* bishop of Edinburgh," &c. hath ordained these *pretended* bishops to be deposed, and by their (these) presents depose them not only of the office of commissionary, to have vote in parliament, counsel, or convention, in name of the kirk, but also of all functions, whether of pretended episcopal or ministry, declareth them *infamous*; and likewise ordains the said pretended

bishops

biſhops to be *excommunicated* and declared to be of thoſe whom Chriſt commandeth to be holden by all and every one of the faithful as *ethnicks* and *publicans!*"

"When this work of reformation was accompliſhed, the Aſſembly, ſays Mr. Laing, aroſe in triumph. The oppreſſive policy of two reigns was now ſubverted: the baſeleſs fabric of a divine hierarchy was at once diſſolved."

Indeed! was oppreſſive policy ſubverted by condemning to the ſevereſt puniſhment fourteen men of whoſe guilt no proof was brought? The ſentence of the Aſſembly proceeds upon having barely *heard* the complaints and libels againſt the biſhops: it ſpeaks not of proof, for proof was not required by thoſe who were mortal enemies to the epiſcopal order.

"Tranquillity (ſays our *impartial* hiſtorian) was yet attainable, for the *profeſſions* of the covenanters were *legal* and *reſpectful.*" Granting this, what were their *actions?* Why, he ſays himſelf, that "ever ſince the arrival of the King's commiſſioner" (i. e. before the ſitting of the famous Aſſembly) "their merchants had been employed on the Continent, in the purchaſe and the clandeſtine importation of ammunition and arms. The covenant was received by their countrymen abroad in the Swediſh ſervice; and Alexander Leſley, a diſtinguiſhed officer, was invited by Rothes to return as their future commander to Scotland. Their pecuniary reſources, to the extent, at leaſt, of a hundred thouſand crowns, were derived from Richlieu, who was ſtimulated to revenge by the refuſal of Charles to connive at the partition of the Spaniſh Netherlands."

Thus, theſe *legal* and *reſpectful* covenanters, who profeſſed that they were driven to arms in ſupport of the *proteſtant religion*, ſcrupled not to be beholden to a Cardinal of the *church of Rome* for money to enable them to carry on war againſt their lawful ſovereign and the *proteſtant church of England!* Pious and conſiſtent men, worthy of having their actions recorded by the pen of an hiſtorian who ſeverely cenſures Charles for not having at once yielded to all their demands!

As we do not always judge ſo impartially of motives and actions which we have been taught to view through the miſts of education, as of others, preſented to us for the firſt time, we ſhall ſuppoſe, a caſe very ſimilar to that of the unfortunate Charles and the Scotch covenanters. In the year 1793 the clamours for religious and civil liberty were very loud in this kingdom; ſuppoſe that our gracious Sovereign had then been ſo far miſled by thoſe clamours, as to call together a convocation of the clergy of both provinces for the purpoſe of reviewing the liturgy, articles, and canons; ſuppoſe that by ſecret caballing the lower houſe had been filled only by powerful laymen and ſuch clergymen as had entered with them into an engagement to overthrow our epiſcopacy, condemn the book of Common Prayer, and new model the articles, ſo as to make them teach the doctrines of Unitarianiſm. Suppoſe that this motley crew of eccleſiaſtics and lay-brethren had got the people of London ſo far on their ſide as that the biſhops could

not meet for fear of their lives; and that in this ſtate of things the lower houſe of convocation had degraded and excommunicated all the members of the upper, declaring them *infamous*, *ethnics* and *publicans*, and incapable of ſitting in parliament, or council, or of officiating as clergymen; ſuppoſe, likewiſe, that they had refuſed to diſſolve themſelves at the King's command; that they had invited from France General Macdonald to be their future commander; and that they had been furniſhed with money by the French Convention to enable them to carry theſe violent meaſures by force; does Mr. Laing imagine that government ought tamely to have granted all their demands, rather than "hazard the conſequences of an internal war?" When he or his friends have anſwered this queſtion, we ſhall be able to judge of their impartiality when commenting on the conduct of the unfortunate Charles.

(*To be concluded in our next.*)

The Crimes of Cabinets: or, a Review of their Plans and Aggreſſions for the Annihilation of the Liberties of France, and the Diſmemberment of her Territories. With illuſtrative Anecdotes military and political. By Lewis Goldſmith. 8vo. Pp. 315. Printed for the Author, No. 5, Thavies-Inn, Holborn. 1801.

WE have, during the courſe of our reviewing labours, been obliged to wade through much filth of every kind; but we have, hitherto, met with nothing which approaches the folly, ſtupidity, and atrocity of "*The Crimes of Cabinets.*" Lewis Goldſmith muſt have a head moſt ſingularly conſtructed to fancy that his crude maſs of falſehood and miſrepreſentation can miſlead the moſt ignorant or unwary, and a heart, we hope, peculiarly his own to proclaim himſelf, in the preſent circumſtances, the friend, the panegyriſt of France, and the determined enemy of Britain.

From beginning to end this ſilly, though criminal, production is profeſſedly a moſt virulent attack upon all eſtabliſhed Governments, that of this country not excepted; whoſe only regularity, the writer ſays, conſiſts in a "*regular ſyſtem of blood, rapine, and oppreſſion.*" It is not ſurpriſing that a writer of this kind ſhould, at the ſame time, ſtand forth the champion of revolutionary France: and if the merits of a champion are to be eſtimated by his *good-will*, Mr. G. merits every remuneration that revolutionary France can beſtow; but if they are to be appreciated by his *powers* of aſſiſtance, even his idol Bonaparte will exclaim, *adverſario da iſtum patronum.* This man, with an audacity not eaſily to be rivalled, brings forward every Jacobin aſſertion, the falſhood of which had been repeatedly demonſtrated; and as a proof of its irrefragable verity, what does he do? pledges *himſelf* for its truth! How ſatisfactory, how convincing is this ſpecies of proof! But a man muſt work with the *baſeſt* materials when

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no others are to be found. As a ſpecimen of this kind of proof the following example, out of many, will be ſufficient. Mr. G. aſſerts, "that the infamous manifeſto (as he calls it) of the Duke of Brunſwick originated in the Cabinet of St. James's." How does he prove this? "I declare," ſays he, "upon *my honour*, and I am willing to *make oath*, that one of the King of Pruſſia's cabinet (private) ſecretaries, Baron F——, aſſured me it was a fact." We believe that the *honour* and oath of Mr. G. will have equal weight with the public: and were this Baron F—— any thing but a man of ſtraw, brought forward to anſwer the purpoſes of Mr. G. it would pay the ſame attention to *his* honour, and *his* oath. That cabinet ſecretary's honour muſt not be very immaculate, nor his oath of much value, who reveals cabinet ſecrets to every travelling adventurer he meets. On this ſubject we ſhall only farther ſay that, if there be ſuch a perſon as Baron F——, it will be well for Mr. G. if they never hereafter meet; as this Pruſſian may be diſpoſed to queſtion in a very *rough* manner the propriety of thus giving to the world his confidential communications, or rather, as we ſuſpect, making him communicate what he never did communicate. We likewiſe adviſe this writer, when he again makes his progreſs through Europe, (he has been, as he tells us, a great traveller) to *avoid* all thoſe Counts, Barons, Ambaſſadors, Envoys, &c. &c. with whom he claims acquaintance, with whom he was ſo intimate, and whoſe names, and communications he has introduced with ſo little ſcruple in his work: Mr. G's re-appearance before any of them will, to him, if we miſtake not, be attended with *moſt unpleaſant* circumſtances.

To enter minutely into an examination of the "*Crimes of Cabinets*," to point out the glaring falſhoods with which the book abounds, to animadvert on the no-reaſoning of the writer; to mark every inſtance of his unſoundneſs as a moraliſt, and a politician; to dwell upon his coarſe and brutal language, to point out the innumerable examples of determined partiality to France, and enmity to this country, &c. would be a taſk equally uſeleſs and diſguſting: but, after what we have ſaid, we think ourſelves bound in juſtice to exhibit a few ſpecimens of the work, that our readers may determine whether our accuſation be well-founded.

It is unfortunate for an author when he ſtumbles on the threſhhold: that Lewis Goldſmith has done ſo muſt be apparent to every perſon in the leaſt acquainted with the ſubject. He has produced the treaty of Pavia as the foundation on which he builds his proof of *aggreſſion* againſt France, and it appears at full length in his Appendix; a treaty which, on the face of it, bears all the moſt unequivocal marks of the moſt bungling forgery. It is pretended to have been concluded in July 1791, at Pavia, and that it is ſigned Leopold—Prince Naſſau—Count Florida Blanca—Biſchoppſwerder. Now, it is aſcertained beyond all contradiction that only *two* of theſe perſons were in Italy at that time, and that *not one* of them was at Pavia.

The Prince of Naſſau was cruiſing in the Baltic, and Count Florida Blanca was in Spain, while the blundering fabricator made them ſign his apocryphal treaty at Pavia! This death-blow to the authenticity of the inſtrument, which the writer brings forward with ſuch confidence, muſt have been known to him, elſe he muſt acknowledge his unfitneſs for political diſquiſition. Does he think, then, that his making this pſeudo-treaty the ground-work of his fabric will add to his reputation as a man, or to his reſpectability as an author? Not a page of this deſpicable publication can be turned over without meeting with a falſhood; but we ſhall give only one more example. He has the effrontery to ſay that, in anſwer to Bonaparte's pacific offers, our Government replied, "that only the *Bourbons*" (meaning the reſtoration of the Bourbon family) "as the legal heirs to the French ſceptre, could reſtore peace to the French nation." This he does in the face of the *true* anſwer, which is *verbatim* as follows. After ſaying that the reſtoration of the Houſe of Bourbon would infallibly produce peace, Lord Grenville goes on, "But, deſirable as ſuch an event muſt be, both to France, and to the world, it is *not* to this mode excluſively that his Majeſty limits the poſſibility of ſecure and ſolid pacification. His Majeſty makes *no* claim to preſcribe to France what ſhall be the form of her government, or in whoſe hands ſhe ſhall inveſt the authority neceſſary for conducting the affairs of a great and powerful nation." So much for Lewis Goldſmith's reſpect for *truth*.

His moral character may be farther eſtimated by the praiſe he beſtows on the aſſaſſin Ankarſtroem. "The *bold* and *manly* hand of Capt. Ankarſtroem fruſtrated the frantic ſchemes of that undegenerate deſcendant of the mad Charles XII." "The *end*," (the death of the Swediſh monarch) he goes on to ſay, in the caſe of Ankarſtroem, "juſtifies the *mean!*" (aſſaſſination.) Mr. G. tells us that he was at Stockholm when this (according to him) *glorious* blow was ſtruck, and that he was "*intimate* with Count Horn." This avowal is rather *imprudent*; Horn, he confeſſes, was one of the conſpirators, and *king-killing intimacies*, ill-natured people will ſay, look *ſuſpicious*.

The moſt decided hatred to this country, and partiality for revolutionary France pervade the whole work. We ſhall give one or two ſpecimens.

"Where, Britain, is thy wiſdom, thine indignation? Where thy honour, thy dignity? What horrors ſhall hereafter mark the black pages of thy diplomatic hiſtory!! What millions of cold-blooded murders ſhall ſanguine thy types!!"

"All the devaſtations, conflagrations, and murders, and all the horrid conſequences of all the continental wars for a century paſt, are to be attributed to the *weighty arguments* and *gilded intrigues* of a *certain cabinet*."

"Engliſhmen ſeem now ſo loſt to every ſenſe of patriotiſm and philanthropy, that they only think of god Belly, god Pitt, and god Plutus;

Plutus; even God Jehovah is neglected, unthought of, for this ſtupid polytheiſm of modern Britain!"

Now for the contraſt.

"The French, when they entered an enemy's country ſword in hand, honourably paid for every thing they had—not in aſſignats, but in hard ſpecie. Let the members *of all ſorts and ſizes of cabinets* learn integrity and ſocial juſtice from thoſe men."

We cannot, after this, be ſurpriſed ro find this precious champion of liberty, and paragon of morality, pronouncing the French cauſe to be "the cauſe of freedom, and genuine virtue!" Nor will it excite much aſtoniſhment to hear him aſſert that Bonaparte's "moderation and generoſity in victory ſtand unparalleled in the page of hiſtory!" Though perſons, acquainted with the atchievements of *his* "HERO," will aſk him whether he had ever heard of the maſſacre of men, women, and children at Alexandria, merely to ſtrike terror; or how he can reconcile the ſelling of the Auſtrian priſoners of war to the Spaniards for ſlaves, to the ſtandard of unparalleled moderation and generoſity in victory?

"I will not be ſparing of my *colours*," ſaith Mr. G.—Of this deſcriber's colouring our readers will judge from the following ſpecimens. "The *royal tygers* of Germany, with the aſſiſtance of *jackall* Pitt.—France ſees in the *thick-lip* of Auſtria, an unerring ſymbol of *aſſaſſination.*—The ſleek hirelings of flagitious Cabinets—The *ſhe-bear* of the North.—I heard from his *murder-growling* lips myſelf.—Continental *crowned free-booters.*—The *vulture* (the King of Sardinia) was ſuffered to remain in his neſt; a kindneſs afterwards repaid with a perfidy peculiar to the *gang*—only 30 hours' march from the *imperial den of iniquity.*—Lord Minto, one of our *diplomatic drawcanſirs,*" &c. &c. The unfortunate Pius, who had ſuffered every ſpecies of indignity and cruelty from Bonaparte and his ſatellites, has a double portion of this writer's *colouring* beſtowed upon him. He calls him "an *arch-jeſuit*—the *triple-crowned jeſuit*—this *mitred hypocrite,*" and rejoices over "his *richly-deſerved* fate; a fate brought on by his own *villainy.*"—We can find nothing which can rival this *colouring*, except ſome touches from the pencil of the Jeſuit Harding; who thus addreſſes the Proteſtants of his day, "Ye are the children of the devil.—In youre hartes the devil hath made his ſhope.—Barke until your bellies breake, ye hell houndes of Zwinglius and Luther's littoure.—Raile until your tongues burne in youre headdes in helle fire."

We now take our leave of the "Crimes of Cabinets," with ſaying that the deſpicable and ſhameleſs effrontery of the work keeps pace with the atrocity of its object: and ſhall juſt hint to Lewis Goldſmith, who is his own publiſher, that he muſt acknowledge at leaſt ſome ſmall *forbearance*, and *moderation* in the cabinet of St. James's as it does not appear that he is diſturbed in his *publiſhing* operations at No. 5, Thavies-Inn. Had he, at Paris, written the *Crimes*

of the Conſulate in the ſtile of his preſent performance, we riſk nothing in affirming that, inſtead of publiſhing his work himſelf, inſtead of truſting to the boaſted *moderation* of the Conſul, he would have imitated the *prudence** of the London bookſellers. One word more on this moſt deſpicable and moſt flagitious performance. The author comes ſo clearly within the expreſs proviſions of the act of the 39th of his preſent Majeſty, for the puniſhment of thoſe who ſeek by *writing*, &c. to excite hatred or contempt of his Majeſty's perſon or government, that we are decidedly of opinion that his Majeſty's Attorney General will not perform his duty if he ſuffer him to paſs unpuniſhed.

A Voyage to the Iſle of France, the Iſle of Bourbon, and the Cape of Good Hope; with Obſervations and Reflections upon Nature and Mankind. By J. H. B. De Saint Pierre, Author of Studies of Nature. Tranſlated from the French. *To which is added ſome Account of the Author.* 8vo. Pp. 334. 7s. in Boards. Vernor and Hood. 1800.

OUR readers, we preſume, are aware, that this Voyage has not been recently made: it was commenced at the beginning of the year 1768, and terminated with the year 1772. The author profeſſes to give "an account of the Plants and Animals natural to each country" which he had an opportunity of ſeeing, and alſo "of the Soil, both in its unimproved, and improved, ſtate;" and then ſpeaks "of the Character of the Inhabitants." From a writer of St. Pierre's celebrity we expected much; but we muſt confeſs that we have been diſappointed. He indeed exclaims: "What apology can I make for having ventured to treat on ſubjects with which I am not ſcientifically acquainted?" Certainly no apology which can be accepted. His performance is ſuch as a ſailor would laugh at, a naturaliſt throw behind the fire;—by the moral philoſopher only can it be peruſed with any degree of pleaſure.

From numerous fanciful and erroneous notions, we cannot refrain ſelecting the following.—After lamenting the inconvenience experienced by ſailors, from the ſhort allowance of water to which they are frequently reduced, he ſays: "Could not that part of the ſhip, where the ballaſt is put, be divided into leaden ciſterns, and filled with freſh water?" This betrays a ſtrange ignorance of the elementary principles of gravitation. Was not St. Pierre aware, that a given quantity of freſh water is ſpecifically lighter than the ſame given quantity of ſalt-water, conſequently altogether unfit for ballaſt? Admit-

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* "In conſequence of his bookſeller's refuſal to publiſh this work, he is under the neceſſity of becoming his own publiſher." Advertiſement of the author.

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ting the reverſe, however, as to weight, the water would be ſhifting ballaſt; and in bad weather nothing can be more dangerous. If he even intended that the leaden ciſterns ſhould, of themſelves, be of ſufficient weight for ballaſt, ſtill, as they were emptied, the ſhifting property of the water would produce a dangerous effect.

The moſt *curious* part of this work is the botanical hypotheſis of its author, on which the popular ſyſtem of Dr. Darwin appears to be founded. The moſt intereſting parts, however, preſent themſelves in the twenty-third, and twenty-ſixth letters, of the former of which Dr. Goldſmith is ſaid frequently to have ſpoken, "as a maſter-piece of good ſenſe, and well directed attention and ſenſibility."

As we believe but little has been hitherto known in England reſpecting the life or character of St. Pierre, we ſhall preſent our readers with the following account, furniſhed by a "French gentleman reſident at Vienna, whoſe high literary character, and extenſive acquaintance in the learned world," the tranſlator informs us, "rendered him perfectly competent to tell all he knew of *James Henry Bernardin de Saint Pierre.*"

"That he is a ſweet, ſimple, modeſt man, of great ſenſibility, and true worth; that J. H. B. *de Saint Pierre* had been a long time the intimate friend of *John* (*Jean*) *Jacque Rouſſeau*, and, like that illuſtrious author, ſhewed himſelf late in life among men of letters: that the French Jacobins ſpared him from reſpect to the great eſteem in which he is held by all parties, though his opinions are eſſentially different from theirs, and though he is well known to favour the cauſe they would cruſh: that his gentle temper and love of eaſe, prevented his putting himſelf among the ranks of ſuch as have oppoſed the revolutionary frenzy with courage and perſeverance; that it is principally towards moral ſentiment, and the improvement of the heart, his *ſtudies* are directed: that he was appointed profeſſor of this ſpecies of philoſophy at a *new ſchool*, which they wiſhed to eſtabliſh at Paris three years ago: that his inſtructions in that capacity procured him the moſt univerſal applauſe, but his lectures were not publiſhed: that he was much ſolicited to undertake a moral catechiſm, and worked on the ſubject a long time, but neither did this performance appear: that the deplorable irreligion and corruption France ſtill labours under, would now render the true principles of morals unacceptable: that theſe tenets, which ſo long prevailed, engaged Mr. de la Cretelle, who had likewiſe expended much time and conſideration on a ſimilar topic; but who was alſo impelled for the ſame reaſon to renounce it: that the ſilence of theſe two celebrated and valuable writers emboldened at laſt *Mr. de St. Lambert*, an old encyclopedial writer, and the public beheld from the pen of this pretended philoſopher, a *Moral Catechiſm*, in three volumes, polluted with groſs impiety, and baſely accommodated to the diſſoluteneſs in faſhion: that morals are here repreſented altogether independent of religion: that *J. H. B. de St. Pierre* is he whoſe ſtyle has moſt of that kind of warmth and unction, which characterize the works of *J. Jacque Rouſſeau*, but he is leſs eloquent than his maſter, though ſometimes as brilliant as Buffon, who is always more noble and manly: that as to the purity of language, and all the nicety of compoſition, he is not conſidered on the Continent as the moſt unexceptionable model; that his moſt eſteemed production is a novel, entitled *Paul and Virginia*:

ginia; that his *Studies of Nature*, in France at leaſt, had originally no great ſucceſs, and are calculated to excite a taſte for natural hiſtory without teaching it: that his account of the new ſyſtem of botany is more amuſing than inſtructive; that all he advances on general phyſics is ſtill worſe: that the theories by which he would ſolve the phenomena of the tides, are palpably erroneous: that many other things in this voluminous work, merit reprehenſion, and youth ought not to dip into it till their ſtudies are finiſhed, and their faculties matured: that the author is, however, a man of honour and ſtrict probity, whoſe labours have all the moſt virtuous tendency, and inſpire not only admiration of the varied excellencies they diſcloſe, but love for the mind that conceived them: that his ſtyle, though not a ſtandard of correctneſs, is every where elegant and beautiful: that he often wants preciſion, and ſeems to hold in contempt both logic and metaphyſics, has many falſe ideas and opinions, more paradoxical than juſt; but the ardent philoſophy he breathes, and the ſentiments of refined humanity he uniformly inculcates, more than atone for all his imperfections."

Having done with the author, it is time to beſtow ſome little attention on his tranſlator.

He tells us, that St. Pierre's "ſpeculations on the vegetable world, contained in the three laſt letters, appear in the original in the form of a dialogue. But without adhering to this mechaniſm, we have compreſſed the whole in as few words as poſſible. A long table of ſea terms, and various other matters, but little intereſting to an Engliſh reader, are alſo omitted. The Editor has endeavoured to preſent his countrymen with the ſpirit and eſſence of this elegant work, ſtript of its native *verbiage*, and he doubts not but it may contribute in this form both to amuſe the imagination and better the heart."

The Editor—in this inſtance a ſynonym with tranſlator—may have "*endeavoured* to preſent his countrymen with the *ſpirit* and *eſſence* of this elegant work;" but, without having ſeen the original, we can venture to aſſert, he has failed in that *endeavour:* for as to ſpirit, elegance, or even common correctneſs, the tranſlation before us has not the moſt diſtant claim. We alſo think the converſion of a dialogue into plain narrative a preſumptuous and unwarrantable liberty in a tranſlator; eſpecially one ſo very ill qualified for the taſk. We would much rather have ſeen St. Pierre's performance "*un*ſtript of its native *verbiage*," than with the mutilations of this miſerable *doer into Engliſh*.

That we may not be ſuſpected of making unfounded charges of inability, as to compoſition, the mention of two or three inſtances out of the *innumerable* multitude which occur, will be ſufficient.—"The *galliards are* the length of the *whole ſhip*, which *is* level with the great cabin, and *has* a gangway before *it* as the cabin *has*." That is, *the whole ſhip is level with the great cabin, and has a gangway before it, as the cabin has.*

"Their habit of bringing up children which approaches nearly to a ſtate of nature, and leaves them in an almoſt utter ignorance; but the vices of the negro women, which they imbibe with their milk, and their caprices, which they

they are ſuffered to exerciſe upon the poor ſlaves to a degree of tyranny beyond all bounds, adds to their ignorance almoſt all the depravity incident to ſociety." Who can underſtand, or analyze this ſentence! "I am really grieved to think that *in* ſpeaking of mankind as they are, has more the appearance of burleſque, or exaggeration, than a real reſemblance." "*Commodities*, from thence to the town, *is* inconvenient and hazardous." All this is ſtupid, and beneath criticiſm. The latter inſtance of "*ſpirit*" and "*eſſence*" indeed appears to originate with the printer; and, as the "*ſpirit*" appears to be ſomewhat above proof, to reduce it to the ſtandard of common ſenſe, we adviſe, for "*commodities*," a ſubſtitution of *conveyance*.

We diſmiſs this article, with remarking, that its typographical *errata* are ſhamefully numerous and glaring.

The Oeconomy of Charity; or, an Addreſs to Ladies; adapted to the Preſent State of Charitable Inſtitutions in England: with a particular View to the Cultivation of religious Principles among the lower Orders of People. By Mrs. Trimmer. 2 Vols. Small 8vo. Johnſon. London. 1801.

IN the year 1787, Mrs. Trimmer publiſhed an *Addreſs to Ladies*: but from that, ſhe informs us, the preſent "work, though formed upon the ſame *principle*, differs greatly in its *contents*." The former book we have not ſeen; but, as it was dedicated to her MAJESTY, we cannot doubt of its propriety; eſpecially as the one before us is honoured with the ſame ROYAL PATRONAGE. As the ſubject of this performance is of much importance to the community in general, as well as to ladies in particular; and as our Review thereof may poſſibly be peruſed by many who would not otherwiſe be appriſed of its contents, we ſhall pay it all the attention which the benevolent deſigns of its author ſo well merit.

Mrs. T. traces the progreſs of charity ſchools in this country, from their commencement, in the year 1688, to the preſent period; and accompanies her narrative with many judicious obſervations on the various prevailing methods of educating charity children. The greater part of the firſt volume is occupied by remarks on, and detailed accounts of, Sunday Schools, and Schools of Induſtry; and ſome "outlines of a practical ſyſtem of education for the children of the poor" are "offered for conſideration." In the Appendix to Vol. I. is given a minute hiſtory of the abovementioned inſtitutions in Old Brentford; not, as the author obſerves, becauſe ſhe is vain enough to ſuppoſe theſe ſchools are better conducted than others of the ſame deſcription; but, as they have proved ſucceſsful, ſhe is deſirous of adding her own teſtimony, in the fulleſt manner, to the utility of this ſpecies of charity. She has alſo another reaſon for laying this account before ladies, as the ſchools, in which the girls are inſtructed, are *entirely under female direction*.

"Sunday Schools were firſt opened in this town [Old Brentford] on June 18th,

18th, 1786. No place could be more unpromiſing to an experiment of this kind than Brentford. In ſaying this, I do not mean to caſt illiberal reflections on my neighbours;* on the contrary, I am happy to do them the juſtice of declaring, that thoſe whoſe circumſtances can afford it, are in general ready to promote any public work that has any utility in view; and their chearful contributions to the almoſt hopeleſs experiment of Sunday Schools may be produced as a proof of my aſſertion."

The Rev. Charles Sturges, at that time vicar of Ealing, was the propoſer of theſe ſeminaries. A ſubſcription was commenced; and, on an appointed day, three ſchools, for the tuition of thirty ſcholars each, were opened: *viz.* one for the biggeſt boys, and two for girls and little boys. After this, the numbers were increaſed to forty, and even fifty, the poorer children being clothed in a ſort of uniform. The young ladies of two boarding ſchools ſupplied nearly a hundred caps, and a number of tippets, made of old cloth; and many articles of clothing were from time to time preſented from different quarters. Before the expiration of the ſecond year, the inſtitutions were honoured with ROYAL PATRONAGE, her MAJESTY beſtowing a donation which ſhe has annually repeated. To the Sunday Schools was next added a School of Induſtry, which commenced with ſpinning: this was followed by a ſecond for knitting ſtockings, and a third for plain work. There are at preſent two Sunday Schools for girls, and one for boys, in Old Brentford, and one for girls in Ealing. The number of boys is upwards of forty; of girls nearly a hundred. The ſpinning and the knitting failing of their deſired effect, about forty of the elder girls are employed in plain work, and twenty of the younger ones wind cotton, and pick ruſhes, for the uſe of tallow chandlers. About four years ago, a School of Induſtry for boys was attempted, and for a time ſucceeded. By miſmanagement, however, a greater expence was incurred than the fund would bear, and the ſcheme dropped.

"The following hints, "relative to *Evening Navigation Schools*, we think, with Mrs. T. "are too important to be omitted:"

"It is a melancholy obſervation, that Britiſh ſailors, though remarkably brave, are in general very profligate, prophane, and immoral; would it not, therefore, be adviſeable to eſtabliſh in ſea-port towns (in addition to Sunday Schools) Schools of Induſtry, in which boys might learn to ſpin and weave coarſe thread for ſail cloth, pick oakum, &c.? And in order to train ſome

* We do not wiſh to "caſt *illiberal* reflections" on any one, nor do we wiſh to depreciate the exertions of Mrs. T. and her benevolent aſſociates; but we are conſtrained to remark, that, notwithſtanding the exiſtence of theſe ſchools for fifteen years, the poor of Brentford, and its vicinity, poſſeſs the loweſt, moſt degraded manners of any which have fallen under our obſervation. A lady — or, in plainer terms, a well dreſſed woman—cannot paſs through the town without being inſulted by men, women, and children. Their groſs vulgarity can only be equalled by the moſt depraved inhabitants of the worſt parts of the metropolis. *Rev.*

for

for the *ſea* ſervice, ſuppoſe an Evening Navigation School was founded, in which a limited number of boys might be inſtructed for an hour or two, twice or three times a week, in ſuch particulars as all common ſailors ought to know, previous to their going out to ſea: a maſter, qualified to teach theſe boys, might eaſily be found in ſome experienced mariner out of employment. Theſe boys ought to learn to *read* and *write*; and the books put into their hands on *week days*, ſhould be ſuch as have a tendency to excite ſentiments ſuitable to a ſea-faring life; ſuch as *voyages* and *travels*; and part of their inſtruction in Sunday Schools ſhould be calculated to give them a proper ſenſe of the peculiar duties of the profeſſion for which they are deſigned, and the neceſſity of ſecuring the bleſſing of GOD to defend them againſt the dangers, and ſupport them under the difficulties to which they will unavoidably be expoſed."

The ſecond volume of *The Oeconomy of Charity* extends to the conduct of ladies reſpecting the adult poor, with copious advice on the government of ſervants, and the duties of family religion. Parochial diſtributions, and the condition of the labouring claſſes, are amply inveſtigated; and many valuable hints are thrown out for the increaſe of their comforts. Much miſcellaneous matter preſents itſelf, relative to the ſupplying the poor with food; and the relief of priſoners, and common beggars, by various means, are alſo noticed. The benefits of friendly ſocieties, and lying-in charities, are *particularly* adverted to; and we cannot refrain from recommending to the attention of our fair readers, "The Rules and Regulations of the Charity for Lying-in Women, and Sick Perſons, at Tottenham High Croſs." This truly benevolent inſtitution accommodates each lying-in woman, or ſick perſon, who receives a ticket from any of the ſubſcribers, with the loan of a pair of ſheets, twelve napkins, a bedgown, and a ſhirt, during a month. Eleven ſhillings are alſo paid to each lying-in woman, towards defraying the expences of a midwife and nurſe.

While thus providing for the corporeal eaſe of the lower claſſes of the community, let it not be thought that Mrs. T. neglects their ſpiritual welfare. After ſome ſenſible "remarks on the great neglect of public worſhip which prevails among the poor," ſhe quotes an account of the Free Church at Bath, the idea of which was originally ſuggeſted by that ſound divine and moſt devout Chriſtian the Rev. Mr. DAUBENY, in a ſermon delivered at St. Margaret's Chapel, Bath, in April, 1792, and the church was opened in November, 1798. Our author next propoſes a diviſion of the pariſhes of the metropolis into diſtricts, each diſtrict having a free chapel, as an appendage to the pariſh church. She ſuggeſts that,

"On fitting up a chapel of this kind, rows of neat commodious benches, divided into numbered ſeats, for the *regular congregation*, ſhould be provided, and ſeats for the children of the Sunday Schools belonging to the

diſtrict,

diſtrict, leaving an open ſpace in the middle, with common forms for ſtrangers *."

She then recommends the appointment of a committee, who are to procure "a liſt of the poorer inhabitants of the diſtrict, claſſed according to their religious profeſſions, whether of the Church of England, or belonging to diſſenting congregations."—"At the time of making the liſt, a numbered ticket may be given to each perſon, who ſhall profeſs a deſire to belong to the congregation, to entitle them reſpectively to an appropriate ſeat in the chapel, with the correſponding number."

As it is of the firſt importance that the poor ſhould be regular in their attendance on public worſhip, Mrs. T. conceives that "it would be expedient to eſtabliſh a fund for the purpoſe of *Sunday Gifts*." The expenſe of this, together with that of Bibles, and Common Prayer Books, ſhe thinks might be liquidated by "the ſums uſually given in private benefactions of money, proviſions, and clothing," provided the plan was properly adhered to."

As a proof that ſhe has not been recommending a viſionary, impracticable ſcheme, in her propoſal of making parochial gifts, ſhe ſubjoins an account of an experiment of this kind, which was made in a populous town in the vicinity of London. For the account of this experiment, which exceeded the moſt ſanguine hopes, we refer our readers to the work itſelf.

Having thus gone over the principal contents of Mrs. T.'s performance, we ought to cloſe our review: but, as this lady attempts to anſwer the leading objections which have been made to Sunday Schools, we ſhall take the liberty of reverting to the firſt volume of her work.

"It is ſaid," ſhe obſerves, "that theſe ſchools afford opportunities for the emiſſaries of infidelity and ſedition, to ſow the ſeeds of their pernicious principles in the minds of the riſing generation, which may hereafter lead to the ſubverſion of the government in church and ſtate; that they are chiefly in the hands of Sectariſts; that vaſt numbers of thoſe who have been brought up in them have become fanatical teachers, have deemed themſelves qualified to hold diſputations on religious topics; and have turned infidels and anarchiſts, who are ſpreading a malignant influence through the maſs of the community."

All this, though common place, is poſitively true. However, as Mrs. T. ſays,—

"To condemn an inſtitution as a bad one, becauſe it may be made ſubſervient to bad purpoſes is ſurely unreaſonable, for according to this principle, every *divine ordinance of revealed religion* from the beginning of the world

* "Were pariſhes divided into diſtricts, Sunday Schools might be conducted under the eye of the miniſter, and the committee of each diſtrict, without the dangers of their being perverted to ill purpoſes."

to

to the preſent time would come under condemnation; ſince each, in its turn, has been abuſed to purpoſes directly contrary to its original deſign."

Mrs. T. then alludes to *ſome* of the abuſes which, *we know*, theſe inſtitutions have been ſubjected to; and then obſerves, that theſe very abuſes furniſh arguments in their favour, and ſhew that they are "well calculated to diffuſe knowledge abundantly, and at an eaſy expenſe, and there are no inſurmountable difficulties in the way of thoſe who are diſpoſed to collect the children of the poor, for the purpoſes of giving them inſtruction."—Our author ſays, ſhe is "confident, that in places where Sunday Schools are zealouſly and prudently conducted; upon a plan, favourable to the intereſts of the church, attempts are ſeldom made to eſtabliſh them."—*Let this remark poſſeſs its full force:—it merits attention.*—She then ſays, "we have every reaſon to think, that thoſe who are ſo induſtrious in the application of this inſtitution to the propagation of their falſe tenets, would find means to ſpread their doctrines without it."

This ſuppoſition may *perhaps* be true: but, when we cannot entirely conquer an enemy, it is well to be able to diminiſh his reſources, to retard and enfeeble his operations. If we cannot deſtroy the ſerpent, let us diveſt it of its poiſon.—Mrs. T. ſays:

"Whatever blame may attach to the *methodiſtical* teachers of Sunday Schools for *falſe interpretation*, they can ſcarcely be ſuſpected of inſtructing children to doubt the divine authority of the Scriptures, or to prefer books of infidelity to their Bibles; for it is one of their fundamental principles to depreciate *human reaſon* in matters of religious opinion, and they refer to the BIBLE for the ſuppoſed proofs of their peculiar doctrines."

They do indeed "refer to the BIBLE for the *ſuppoſed* proofs of their peculiar doctrines;" but how do they wreſt *to their own wilful purpoſes* the DIVINE TRUTHS of that book! Democracy, infidelity, and fanaticiſm, form a heterogeneous whole, the component parts of which, it might be ſuppoſed, would not well aſſimilate: they however act in concert; and when the BIBLE can be made to ſpeak the language of ſedition and rebellion, it muſt have the greateſt weight with thoſe who are improperly influenced. We muſt again quote Mrs. Trimmer:—"That infidel ſeditioniſts have cauſed many perſons who could read and write to miſapply their talents, by making them *Secretaries* and *Correſponding Members*, &c. of *Secret Societies*, muſt be acknowledged. But what reaſon can be given for laying this to the charge of *Sunday Schools*, ſince *writing* is ſeldom taught in theſe Schools?"

Mrs. T. indeed judiciouſly confines the teaching to SACRED SUBJECTS; and even this in the intervals of public worſhip only: but in many of thoſe Sunday Schools which are under methodiſtical guidance, both writing and arithmetic are taught. For labourers of the lower claſſes, particularly in the country, this ſurely is unneceſſary. Without *really* improving their mind, it, *at leaſt*, gives them a *fancied* ſuperiority, and renders them unfit for their occupations. Let the

precepts

precepts of virtue and religion rather be orally impreſſed on their memory, than that their minds ſhould be confuſed by a ſmattering of letter learning. It is not by the mere knowledge of reading, writing, arithmetic, algebra, or geometry, that a man becomes moral or religious. That methodiſts do alſo frequently pervert and falſify the divine word, and render it the vehicle of revolutionary ſentiment, will not be denied; therefore the Sunday Schools which happen to be under *their* ſuperintendance are to be dreaded as the cradles of anarchy and murder. Let their efforts be counteracted! Let their machinations be fruſtrated! To effect this; let it be deeply impreſſed on the minds of thoſe concerned, that "it would be as eaſy, by means of Sunday Schools, to make early impreſſions in favour of the church and its miniſters, as it has been found to excite prejudices againſt them."

Of the exiſtence of an *organized confederation*, for the purpoſe of increaſing the number of methodiſts; of training them up to the church; of purchaſing ſmall livings for them, and, by this means, of perverting the pure doctrines of the Goſpel of Chriſt, as taught by the Eſtabliſhed Church of England; and alſo of bringing that Eſtament into diſcredit; we have long had indiſputable proofs. *Clapham Common* is the ſeat of its power; and we ſhall ſome day, take occaſion to notice its chiefs, and to expoſe its manœuvres. This is the *confederation* alluded to by Mrs. Trimmer in the following note.

"Of this organized confederation I know nothing but by report; but it ſeems to me very probable that a ſociety, which holds its meetings in a court near Fleet ſtreet, in London, and calls itſelf the *Itinerant Society*, is a part of it. The profeſſed deſign of this aſſociation is to eſtabliſh Sunday Schools in every pariſh within ten miles of the metropolis, where they can gain a footing, and its agents have actually done ſo in many pariſhes within my knowledge; in which the hours of teaching are ſo contrived, as to occupy the time of divine ſervice in the neighbouring pariſh churches. The aſſiduous attention paid by the teachers in theſe ſchools to the ſcholars, together with the gifts of clothing, and money which they beſtow, win the hearts of both children and parents, and diſpoſe them to receive with readineſs any leſſons theſe pretended friends may chuſe to give them. This ſociety alſo profeſſes to bring forward, as *preachers of the Goſpel*, whoever ſhall appear to thoſe who are appointed to examine them, to be inſpired with the *gift of teaching*. It alſo offers comfort and relief to the poor in times of ſickneſs. Whatever theſe people may inſinuate againſt the church and its miniſters, muſt doubtleſs have a very powerful effect upon the minds of the ignorant; and it is much to be lamented that no law exiſts for preventing the obtaining of licences for ſchools of this deſcription; and that the proper eſtabliſhment of Sunday Schools, upon a right foundation, does not in every pariſh obviate the plauſible pretenſions of theſe itinerants. Yet theſe ſchools, as far as I am able to judge, are innocent in compariſon of many others that ſubſiſt in the kingdom, as appears from the laſt admirable charge of a learned prelate, whom the enemies of the inſtitution had triumphantly, but unjuſtly, numbered amongſt their ſupporters."

If our biſhops do not ſpeedily take ſome means for impoſing an effectual

effectual check upon the rapid growth of Methodiſm; if, either dead to a ſenſe of the danger which threatens the eſtabliſhment; or rendered paſſive by their deſpair to avert or diminiſh it, they conſole themſelves with the idea of *keeping things as they are*, without any attempt to make them better; they will not only betray the ſacred truſt repoſed in them by their Sovereign, and violate the duty which they owe to the church; but they will find themſelves egregiouſly deceived, in their ideas of a *ſtationary* oppoſition; and will, by their forbearance, daily increaſe the danger which they are now afraid to meet, encourage the alarming progreſs of ſchiſm, and expoſe the eſtabliſhment to freſh attacks which will favour the promotion of anarchy, and aid the cauſe of ſubverſion.

Suggeſtions reſpecting a Plan of National Education. By the Rev. William Shaw, B. D. F. S. A. and Rector of Chelvy, Somerſet. 8vo. Pp. 28. 1s. Robinſons. London.

The Blagdon Controverſy; or Short Criticiſms on the late Diſpute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools and Monday private Schools. By a Layman. 8vo. Pp. 36. 1s. Robinſons. London.

AFTER the long and ample account which we laſt month gave of the Controverſy that has been the occaſion of both theſe pamphlets, we cannot enter much into the ſubject again. Yet we think it right to notice the progreſs of the controverſy, to mark the pamphlets as they ariſe; and to add any new obſervations that are ſuggeſted by them. The former of theſe, in a letter to the Archbiſhop of Canterbury, touches upon the controverſy a little only, and dwells principally upon ſome conſequences deducible from it. But the latter enters into it minutely, and has made ſeveral obſervations ſimilar to our own of laſt month. Both are ſtrongly in favour of Mr. Bere, as indeed we actually know almoſt all the reading, all the thinking part of the clergy and the laity at Bath to be. We ſhall begin, however, with the latter pamphlet, as reaſoning upon the facts and arguments of the controverſy; before we proceed to record the opinion of the former upon them, and to explain his plan as deduced from them.

"The Blagdon Controverſy," then, we underſtand to be written in part, or in whole, by a gentleman, wholly unconnected with any of the parties, little converſant with writing as being a veteran in the naval ſervice, but pricked on by a generous ſpirit of regard for a worthy, yet much injured, clergyman.

"The *denouement* of the piece," ſays the veteran, very truly, "was the diſmiſſal of the Rev. Mr. Bere from the curacy of Blagdon, after *ſeventeen* years ſervice in that pariſh without reproach. It was therefore a natural expectation of the public, during this extraordinary occurrence, that the perſon, or perſons, who prevailed on the Biſhop to ſend his letter of diſmiſſion, ſhould

be

be brought forward. But the curtain dropped before ſuch diſcovery. All they are told is, that no information reſpecting Mr. Bere came from Cleve-don Court," Sir Abraham Elton's, " or Cowſlip Green," Mrs. H. More's. " The inviſible agent is aſhamed to ſhew himſelf; but works, like the great Tempter, by ſuggeſtions in private. One thing is clear, that the perſon accuſed had a right to know his accuſer, and the charges againſt him; and a refuſal to hear him, was contrary to the practice of all civil and civilized courts. The Chief Juſtice of the King's Bench does not ſtrike an Attorney off the roll, without giving him an opportunity of being heard; nor does he proceed without affidavits, and allowing the accuſed perſon to have copies of the charge; nor would the bar or ſpectator conclude, as Sir Abraham Elton did, from his unbounded reſpect to authority" *when exerted on his own ſide*, " that there were weighty reaſons for the meaſure, which it was not for them to fathom."

" The language of the Biſhop, venerable by age," adds our warrior, " is very pointed; coupling the diſmiſſion of the curate with the cauſe of religion, and ſaying, in direct terms, that 'he is juſtly offended with his conduct.' But this is ſomething like waſte of words, unleſs a ſpecific charge had been brought againſt Mr. Bere, which rendered him, if not infamous in the Biſhop's eyes, at leaſt unworthy of a cure of ſouls. And without ſuch charge Dr. Moſs," the chancellor, " muſt excuſe me, if I excite an axiom in logic, 'de non apparentibus et de non exiſtentibus eadem eſt ratio.'

This is very well put to the Rev. Divine, by this veteran of the deck. But it is as well put to the Right Rev. whom it equally reaches, though not equally addreſſed to him.

" How far this exalted pattern of female excellence and Chriſtian charity," he remarks concerning Mrs. More, " was carried by reſentment; is, like the cauſe of diſmiſſion, *known only by the parties*. Whether ſhe owed Mrs. Bere a grudge, for the part ſhe took in appriſing her of her teacher's holding private meetings, is beſt known to herſelf. Some ſuſpicion attaches, however, becauſe ſhe never made any enquiry of Mrs. Bere, though ſhe had frequent opportunities of ſo doing. And this ſuſpicion is ſtrongly corroborated by her having ſent to the Biſhop a ſtatement of accuſations againſt Mr. Bere; which probably had their weight, though it is denied that his Lordſhip's judgment was finally determined by what was ſent from Cowſlip Green. Nay more! She muſt have employed all her eloquence to convert Dr. Croſsman ſo completely, that from thinking well of his old friend the curate, he afterwards inveighs bitterly againſt him, and extols the virtues and abilities of the humble ſchoolmaſter, whom he conſidered before 'as an ignorant fanatic and wretched theologiſt."

The *cunning* of Mrs. H. More has never been profeſſedly expoſed. Yet it is apparent in all this tranſaction. At the very commencement, before ſuſpicions were well awake in the head of Mr. Bere, and on that calumnious ſpeech of the ſchoolmaſter concerning Mr. Bere, of which Mr. Bere had made complaint to her, and ſent her an affidavit; ſhe propoſed for Mr. Bere " to lay the whole buſineſs before our common friend Sir Abraham Elton;*" when Sir Abraham

* Mr. Bere's firſt pamphlet, p. 19.

muſt

muſt have been known by her to be no "common friend," when he actually appeared ſoon afterwards to be an open enemy to Mr. Bere. She thus ſuggeſted inſidiouſly to Mr. Bere a reference, that ſhe knew ſhe could command in the award. This ſingle ſtroke marks her character ſtrongly, and we, therefore, dwell upon it. In the progreſs of the buſineſs ſhe puſhes Sir Abraham forward, without one bluſh of ſhame on her cheek, for having mentioned him as a common friend and a fair referee before, to be her pleading, her writing advocate, her very ſtrenuous champion, her very zealous votary. Comparing the propoſal with the proceedings, we ſee the diſhonourableneſs, we had almoſt ſaid the diſhoneſty, of the propoſal completely. And when we collate all the facts together; ſee the accuſations clandeſtine in their production, concealed in their operation, even ſtill concealed, and ſtill clandeſtine to the very clergyman accuſed; yet find them followed by a puniſhment as arbitrary as they are inviſible, we cannot but unite the cauſe with the effect, and be ſure that the hand, which produced and concealed the charges, did, in the ſame concealed manner, produce the puniſhment alſo. Only, another hand was induced to act, and a *Biſhop* was engaged to lift his brother Biſhop's arm for ſtriking the blow. Mr. Bere, and the Bath clergy, all know a little the medium of management. And we, who know more of this than they do, ſhall be ſtrongly inclined (if juſtice is not immediately done to Mr. Bere) to lay all before the publick.

We could cite other paſſages from this uſeful pamphlet with pleaſure, if we were not compelled to reſtrain ourſelves. We feel the cauſe of Mr. Bere, to be the cauſe of the clergy in general. We, therefore, paſs on to Mr. Shaw, happy to ſee the clergy and laity of Bath, or its vicinity, uniting to write in *his* favour.

"Mr. Bere's ſtatement of facts," Mr. Shaw tells us, "is before the publick; and it incontrovertibly ſpeaks for itſelf. I ſhould, however, do violence to my feelings and to truth, if I neglected to bear teſtimony, that Mr. Bere is a man of good learning, ſound religion, amiable manners, and pure morals; a faithful and diligent miniſter of the church; and, by his information and inflexible integrity as a magiſtrate, a public bleſſing: and that, therefore, the iſſue was as unexpected as it was ſurpriſing. Inſtead of a ſerious abridgment of his income, Mr. Bere for his publick ſervices deſerved ſome mark of royal favour." The Prelate of Durham, we are happy to hear, will do him equal kindneſs. "This indulgence of my inclination, however, is not meant to convey any cenſure of my venerable and reſpectable dioceſan, and his ſon the Chancellor's conduct. But if I cannot ſay more, it is impoſſible to ſay leſs, than, that by ſome agency yet inviſible to the public," though viſible to ourſelves and ſome others, "the Biſhop and his ſon, whoſe object is always to do right, have been groſsly impoſed upon."

*We** cannot ſpeak ſo tenderly, as Mr. Shaw ſpeaks. We blame ſeverely all the parties hoſtile to Mr. Bere. Dr. Croſsman, indeed, has proved himſelf too low for our very reprobation, by his ſhuffling,

* P. 6, 7.

contradictory, and mean ſpirit. "Good God," as Mr. Bere very juſtly exclaims in a note againſt him, on his trying to *quibble* off his leaſe for the tithes, "is this the reaſoning of an honeſt man? of a Chriſtian? of a clergyman? I am aſhamed of it." * So are *we*. The Doctor could hardly ſink himſelf lower in our eſtimation, we thought, as we proceeded on to the paſſage for which this note is annexed. Yet he has here done ſo. The reptile has crept deeper into the mud, and buried himſelf completely in it. Nor can we, in any degree, excuſe the conduct of the Biſhop. It is contradictory, violent, and cruel. But the principal blame muſt reſt upon the head of the Chancellor, who appears to have been acting, throughout the whole, juſt as he was prompted by another Biſhop, who again became prompter to the venerable infirmities of his father's mind, and who has thus involved himſelf with Dr. Croſsman, with both the Biſhops, in a conduct that is the diſgrace of all. We ſay this, in a lively reverence for the Clergy, and in the livelieſt reverence for the Biſhops. Yet we muſt ſay it. The general intereſts of the Clergy, thus aſſailed in the perſon of one of them, and thus aſſailed by a moſt paradoxical union of prelacy with diſunion, imperiouſly calls upon us to ſay it. *Every* pariſh may be convulſed, and *every* Clergyman may be oppreſſed, if the *cunning* of Mrs. More can thus combine ſuch diſcordant principles together, can thus conjure up even good ſpirits, even the very angels of the church, to do her work of miſchief for her, and ſtanding, as ſhe does ſtand, in all the glory of a good angel, yet beginning to feel the taint of a bad one, can thus be able to

Ride in the whirlwind, and direct the ſtorm,

upon the head of oppoſing worthineſs itſelf.

Having here given our opinion again upon the Blagdon Controverſy, and at greater length than we meant when we began; we can only ſtop to note Mr. Shaw's plan.

"We are thus all, my Lord," he tells the Archbiſhop at the cloſe of what we have quoted above, "liable to unmerited injuries from the ſecret machinations, and inviſible and artful agency of non-deſcript ſectaries who allow themſelves to be neither of nor out of the church. To prevent a repetition of ſimilar injuſtice from ſimilar cauſes, and that members of the church may be inſtructed by churchmen, I wiſh your Grace to introduce a bill in Parliament (without mentioning any claſs of heretics) to eſtabliſh—not SUNDAY Schools, which never anſwered any other purpoſe than gratifying the pious vanity, and feeding the ſpiritual pride, of certain individuals; but—regular, daily, PAROCHIAL SCHOOLS."

Mr. Shaw then unfolds the parts of his plan. But we cannot attend to them now, wiſhing him, however, all ſucceſs in his plan, and thinking with him it would uſefully prevent ſuch miſchiefs as have been too ſenſibly felt at Blagdon.

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* P. 114. firſt Pamphlet.

A Statement

A Statement of Facts relative to Mrs. H. More's Schools occaſioned by ſome late Miſrepreſentations. 18mo. Pp. 36. Cadell and Davies. London. 1801.

A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, *Rector of Brockley.* 8vo. Pp. 10. Hazard. Bath. 1801.

AFTER the two preceding articles were committed to the preſs theſe two pamphlets were put into our hands. But, before we ſay any thing of their contents, it behoves us to ſtate that we have juſt received information, that the Blagdon Controverſy has terminated in a way that muſt give to every true friend of the Eſtabliſhed Church the ſame degree of ſatisfaction which it has afforded to us. We are aſſured, that the Biſhop of Bath and Wells has acknowledged that he had been deceived; that, in conſequence, he ſent his ſon, the Chancellor, to Mr. BERE, to apprize that gentleman of the circumſtance, and to inform him that he had iſſued orders to re-inſtate him in the curacy of Blagdon; and, further, that he has actually taken his licence away from one of the apoſtles of Methodiſm, who has been very officious, to ſay the leaſt of his conduct, in this ſtrange buſineſs. We truſt that Miſs More and her advocates will derive a ſalutary leſſon from ſuch a termination of the conteſt; that they will perceive, no influence, however powerful, can long favour deception, or prevail againſt the church; and that they will henceforth be ſenſible that if they wiſh to ſecure reſpect to themſelves, they muſt afford no countenance to ſectaries, but learn ſincerely to reſpect in others, the genuine principles, ſound doctrine, and pure diſcipline of that eſtabliſhment which originated with the founder of our holy faith, and is cemented and confirmed by the law of the realm.

The author of the firſt of theſe tracts we ſuſpect to be the Rev. Thomas Drewitt, Curate of Cheddar, the ſame gentleman who ſent us a letter containing ſome comments on a communication from E. S. in our laſt Number but one. Having printed the ſubſtance of this letter in the pamphlet before us, Mr. D. has abſolved us from our promiſe to inſert it, and indeed precluded the neceſſity of its inſertion in our Review. Beſides a letter from Mr. D. the tract contains ſix letters from other Clergymen, from two Curates of Nailſea, from the Vicar and Curate of Yatton, the Curate of Congreſbury, the Rector of Shipham, and from *Mr. Boak*, the Rector of Brockley. One of the Curates of Nailſea, Mr. Sparrow, only ſays that he has never ſeen in Mrs. More's Sunday School in that pariſh, any conduct which he diſapproved; and that the teachers and children attended the church regularly. Mr. Hawes, the Vicar of Yatton, contradicts a ſtatement in Mr. Bere's Appeal, of Mrs. More having recommended a "notorious Methodiſt preacher, as her teacher at Yatton," and explains the circumſtance in which he conceives the miſtake to have originated. Mr. Boak contradicts Mr. Bere's aſſertion that Mrs. M.'s

ſchool-miſtreſs, at Axbridge, uſed extempore prayers to her people; and Mr. Drewitt denies, what Mr. Bere has affirmed, that the Teacher at Cheddar "is a methodiſt, attends their meetings, and lives in a licenſed houſe." Theſe are matters of fact, on which the parties are at iſſue, and it is not our province to decide between them. The chief object of theſe letters, however, (excepting Mr. Sparrow's) is to impreſs a belief that Mrs. M.'s ſchools, inſtead of increaſing the number of Methodiſts, have produced a contrary effect. But, admitting the ſtrict accuracy of every fact here detailed, ſtill the conduct of Mrs. More's Teacher at Blagdon is an irrefragable proof that her ſchool at that place could not have any ſuch effect. If it be contended that this was an *exception* to a rule, it muſt nevertheleſs be acknowledged that it was an exception of ſo extraordinary a nature as to juſtify the ſuſpicions which have gone abroad; and the reſolution to ſupport that ſchoolmaſter at the expence of the incumbent was well calculated to give ſtrength and currency to ſuch ſuſpicions. Again, after every exertion had been made to procure teſtimonies of the good-conduct of theſe ſchools, is it not rather extraordinary that not more than ſix Clergymen could be found to certify their purity?—We do not mean to preſs this point, but merely to ſhew that the evidence here brought forward is of no farther ſervice than to invalidate the aſſertions of Mr. Bere, on two or three points, not, in the leaſt degree, connected with the buſineſs at Blagdon.

The writer of the Statement impeaches the veracity of E. S. whoſe communication will be found in a former Number of our Review; but he is aware that one of the aſſertions which he has contradicted was ſo qualified as not to admit of a poſitive contradiction. The diſtinction of Methodiſts *in* the Church and Methodiſts *out* of the Church has either been not ſufficiently attended to by theſe writers, or they have been afraid to meet the queſtion. It is, certainly, not a *fanciful* but a *ſolid* diſtinction; and it is highly poſſible that the latter deſcription of ſectarians may have been diminiſhed in a pariſh while the former have been increaſed.

Mrs. More, we are told, "is neither afraid, nor aſhamed, to avow that earneſt regard to religion, which is frequently branded with the names of methodiſm and enthuſiaſm, by thoſe, who have no other idea of religion, than the outward forms of it." Who the perſons here alluded to are we know not; but we know, that the inſinuation is a very artful one, and ought not to have been made, without a poſitive reference to the perſons to whom it relates.

Mr. Boak's letter relates to a private diſpute between the author and Mr. Bere concerning the character of *Margaret Thorn*, one of the witneſſes produced by the latter gentleman. As her evidence is by no means material or neceſſary to eſtabliſh the facts brought forward by the Curate of Blagdon, her *credibility* is of little conſequence, except to herſelf. As to her *competency*, no man who is not profoundly ignorant of the law, would attempt to call it in queſtion. If Mr. Bere's ſtatement, that this woman has, for ſome years paſt, been irreproach-

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able, that she has regularly attended church, and received the sacrament, be correct, all her former misconduct ought to be consigned to oblivion; and no *Christian*, much less a *Clergyman*, ought now to reproach her with it. Mr. BOAK, in our opinion, had much better have been silent.

Lexicographia-neologica Gallica. The Neological French Dictionary: containing Words of new Creation, not to be found in any French and English Vocabulary hitherto published; including those added to the Language by the Revolution and the Republic, which, by a Decree of the National Convention in 1795, *now form the Supplement to the Fifth Edition of the French Academy's Dictionary, printed at Paris in* 1798; *with the new System of Weights, Measures, and Coins. The Whole forming a Remembrancer of the French Revolution, as comprising a short History of it, and a View of the Republic, with Anecdotes, &c. &c.* By William Dupré. 8vo. PP. 311. 7s. 6d. Philips, Carpenter, and Clement. 1801.

AFTER the perusal of this ample title-page, the nature of the publication cannot be mistaken. We are rather inclined to think that the author has attempted too much; and that he has united things very much discordant. To blend philology and political history, as he has done, is, at best, attempting a mixture which does not cordially assimilate; and yet this mixture may induce many to purchase the book, who would not have done so, had it been a work purely grammatical.

From the time of Louis XIVth to the Revolution, the French, watched over the purity of their language with the utmost solicitude; a new word, or a new phrase, was not admitted till after the most scrupulous investigation; hence arose that perspicuity and correctness of expression which it possessed. Since the new order of things has taken place, the language, like every thing else, has experienced a revolution; the French have now become as profuse in their coinage of new words and phrases, as they were formerly parsimonious; and a person, however well he may be acquainted with the classical language of monarchical France, is often at a loss for the explanation of the Republican superinduction. To remove this difficulty is the object of the work now before us.

"The vocabulary," Mr. Dupre informs us, "contains nearly a thousand words; not all indeed of new creation, but such of them as are to be found in the Dictionaries hitherto published in this country, will be found here with the new acceptations which they have lately received. This number of words might have been greatly enlarged, had not some attention been paid to the rejection of such as appeared with the character of *Neologism*, by which name the French critics have stigmatized the pruriency of many modern writers of their country in the matter of *new words*. It was therefore judged best to admit into this vocabulary those only which had been made use of by good writers, or eloquent speakers, together with such as had already found a

place in the lateſt Dictionaries publiſhed at Paris. A liſt of the publications made uſe of, in forming this collection of new words, will be found at the end, the citations not being always accompanied with the name of the authority in the body of the work."

We think, as Mr. D. was compiling a *Neological* French Dictionary, that he ſhould have made it as complete as he could. It is not a Vocabulary of Words, ſanctioned by the uſage of good writers, and eloquent ſpeakers, which the public expects from him, but a dictionary of that jargon which is the creature of the French Revolution, the bantling of French philological pruriency.

We were rather ſurpriſed at the following inadvertency (for we can conſider it as nothing elſe) in the article "Renardin, ine, adj. cunning as a Fox. A new adjective.

"*Aucune* ruſe *renardine* eſt *étrangère* aux délicats muſcadins pour enlever la poule au pot des ſans-culottes, et pour leur enlever la meilleure volaille."

"Theſe delicate muſcadins are *not* as cunning as foxes; they can*not* rob the Sans-culottes of their poultry."

The tranſlation here given is quite the reverſe of the ſenſe of the original.

A work of this kind was much wanted; and, upon the whole, we conſider the preſent as an uſeful publication. Should it come to a ſecond edition, the compreſſing the Anecdotes and Hiſtorical Matter, and the inſertion of every Neological Word which can be collected, we are of opinion, would be a conſiderable improvement.

MEDICINE.

A Hiſtory of Peſtilential Diſeaſes By Noah Webſter, Jun. 2 Vols. 8vo. New York. 1799.

FOR ten years paſt we have ſeen different parts of America a prey to the moſt deſolating peſtilence that ever invaded the human race. To trace its origin and, if poſſible, to reſcue ſociety from its exterminating power have engaged the inveſtigation and abilities of many of the moſt eminent phyſicians of Europe and America; and if we have ſtill occaſion, at times, to lament the progreſs of a diſeaſe which ſeems equally to baffle the reſearches of the philoſopher and the power of medicine, we muſt, at leaſt, reſpect thoſe talents which have been ſo often engaged in the intereſt of humanity.

In the volumes before us, we have a new attempt by Mr. Webſter, of America, to aſcertain the origin of Epidemic and Peſtilential Diſeaſes: in which the author leaving the more common opinions, and adopting a theory of his own, traces them to a more general cauſe, and connects them with ſome of the more remarkable phenomena of the natural world. In the firſt part of his work we have a view of the various opinions that have been held, as to the cauſe and origin of peſtilence from the time of Hippocrates to the preſent day. Whilſt he expoſes many of theſe opinions as whimſical and abſurd

abſurd, he more particularly inveighs againſt that of Dr. Mead, who, in his Treatiſe on the Plague, endeavours to ſhew that it is propagated by ſpecific contagion only; and that this diſeaſe, like the meaſles, or ſmall pox, has been bred in Egypt or Ethiopia, and thence propagated and entailed on Europe; who denies alſo that the plague ever originates in Britain, but that it is always imported from abroad. In oppoſition, however, to this authority, reſpectable as it is, and ſtill more ſo, as ſupported by the illuſtrious Cullen and others, Mr. Webſter ſays, "It will probably be proved, that the plague generally, if not always, originates in the country where it exiſts as an epidemic; and that the common opinion of the propagation of peſtilence, ſolely by *infection*, has had a moſt calamitous effect on medicine and on human happineſs." Having thus rejected the common opinions, with regard to the origin and cauſes of peſtilence, as weak, contradictory, or inaccurate, Mr. W. propoſes the Hiſtory of the Plague as an intereſting ſubject, and one, from which we may draw ſome light as to the origin of this frequent and formidable diſeaſe. "As the moſt accurate obſervers of the operations of nature have ſuggeſted the probability that peſtilential epidemics are cauſed by ſome occult qualities in the air, or by vapour from the internal parts of the earth, or by planetary influence, it is neceſſary to inquire," "ſays Mr. W." "how far ſuch ſuggeſtions are ſupported by facts. For this purpoſe I ſhall note, as I proceed, any extraordinary occurrences, or phenomena, in the phyſical world, as earthquakes, eruption of volcanoes, appearance of comets, violent tempeſts, unuſual ſeaſons, and other ſingular events and circumſtances, which may appear to be connected with peſtilence, either as cauſe, or effect, or as the effect of a common cauſe. The reſult of this proceſs," "he obſerves," "will probably be a refutation of ſome of the foregoing opinions, and the eſtabliſhment of ſuch as are more rational and philoſophical."

In purſuing this plan, we find Mr. Webſter, exhibiting an hiſtorical view of peſtilential epidemics, and the phenomena of the phyſical world which preceded, attended or followed them, from the earlieſt accounts to the Chriſtian æra. Through the whole of this melancholy catalogue of peſtilence and death, to which ſo many thouſands in Aſia, Africa, and Europe fell the devoted victims, our author endeavours to connect each period of peſtilence with the appearance of comets, earthquakes, volcanic eruptions, &c. in ſuch a manner, as ſhould lead to infer that the one depends upon the other, and that ſimilar phenomena in the natural world are found univerſally to attend the calamity of peſtilence in every age. In the following ſection, he carries us through the dark ages, in which we ſtill find ourſelves ſurrounded with earthquakes, volcanoes, comets, and peſtilence, while he endeavours to aſcertain the order in which they proceed, for the purpoſe of ſhowing that they are ſtill connected with each other, as cauſe and effect. Having thus brought us to the dawn of ſcience in the fourteenth century, our author proceeds with the hiſtorical view of epidemics, from that time to the beginning of the ſixteenth century. Among the number which marked this period, we find a deſcription of the moſt deſolating peſtilence that ever viſited the world. From China, where it firſt originated, and where, Mr. W. ſays, it was preceded by all the uſual phenomena of meteors, explotions of central fires, &c. we find it traverſing, with waſting fury, the whole of Aſia, Africa, and Europe, and at laſt over-running Britain and Ireland, about 1349. In conſonance with our author's theory, the whole of nature, during this period, appears feveriſh and diſturbed; meteors appearing in the heavens, and the earth,

convulsed by the most tremendous earthquakes. To the pestilential state of the air, arising from these phenomena, Mr. Webster also ascribes the myriads of unusual insects which appeared at that time in China and in Europe; and to the same cause he reduces the diseases that at times invade cattle, fish, and the vegetable kingdom. In the following sections of the first volume we have a continuation of the History of Epidemics, with the various phenomena which preceded or attended them. For the detail of these, as of those already mentioned, we must refer to the volumes themselves; but through the whole he endeavours to resolve them into the same general principle, viz. a pestilential constitution of the atmosphere produced by meteors, comets, earthquakes, or volcanic fires: that according to the degree in which the elements are more or less disordered, epidemics manifest themselves in the varied forms of catarrh, measles, inflammatory fevers, affections of the throat, &c. to the most pestilential forms of bilious fever and plague. He allows, indeed, the effect of local circumstances, as far as they call forth the disordered constitution of the atmosphere into more violent degrees of action; but denies that these circumstances of themselves could ever produce the more pestilential forms of epidemics without a more general and exciting cause. He reduces, therefore, the doctrine of specific contagion, and the theory of propagating the fomites of epidemic diseases in vessels, or otherwise to a very inconsiderable amount. "When observation and philosophy," says Mr. W. "shall prevail over the prejudices of men in regard to the origin of these diseases from infection, it will be found that the angina, in its various forms, is only a particular stage, or modification, of the pestilence which spreads over the world at certain unequal periods. The milder forms of the pestilence," he observes, "appear in catarrh, measles, and chin-cough, which usually appear together, or nearly so, at the beginning of the more virulent general contagion: the latter and more fatal stages are marked," he says, "by anginas, cynanche maligna, petechiæ, fever, bilious and glandular plague in summer, and pestilential pleurisies in winter. That there are, therefore, certain times when the constitutions of men in all parts of the world contract a poison which nature makes an effort to expell, and that the different epidemics which accompany or follow each other in succession, appear to be the different modes by which nature strives to rid the human body of the virus."

It is on this principle of progression, from the milder to the more pestilential forms of epidemics, according to the predominant constitution of the atmosphere, that our author controverts the opinion of the Yellow Bilious Fever of America, of 1793, having been imported by infection; and even says, that the Treatise, written at that time, by Dr. Chisholm, in proof of its importation from the coast of Africa, affords to him the most satisfactory evidence that the disease was an epidemic, corresponding in its principal character with the pestilential fevers of America, many of which he asserts have been generated and long known in that climate. By a variety of documents he endeavours to shew, that the bilious plague was known, and often severely felt, in America more than a hundred years ago; and maintains that it not only originates there, but even in villages in the 44th degree of latitude, a more temperate climate than that of New York or Philadelphia. As to its origin in America itself, he considers the following fact as decisive. It was stated, he informs us, by the physicians, that all other diseases yielded at that time to this fever, disappearing gradually as this disease became more

prevalent;

prevalent. After it appeared in June the ſcarlatina, which had been prevalent, ſubſided, and in September, when the fever was at its height, in frequency, the inhabitants were almoſt entirely free from any other complaint. "Here then," ſays Mr. W. "we have an infallible criterion by which to determine whether a diſeaſe is an epidemic of the place, or introduced and propagated ſolely by infection. A diſeaſe of mere infection can never extinguiſh other diſeaſes of the place. The ſmall-pox introduced into a town by variolous matter, and communicated to any proportion of the people, would not abſorb a dyſentery or ſcarlatina prevailing in the ſame place. A diſeaſe occaſioned ſolely by infection would not affect another diſeaſe even in the adjoining houſe. Every diſeaſe that extinguiſhes other diſeaſes, current in a town, is an epidemic originating in that town. It not only proves that the atmoſphere will produce that diſtemper, but it proves that it will produce no other. On this principle, therefore," ſays Mr. W. "I will reſt the queſtion as it regards not only the fever" (he alludes to) "in New Haven, America, but every peſtilence that ever exiſted." Having traced, more particularly, the Hiſtory of the Peſtilence of the United States in 1797, and, agreeable to his theory, connected it with many ſingular phenomena in Europe as well as in America itſelf; having marked the encreaſe of the peſtilential principle by the correſponding progreſſion in the malignancy of the reigning epidemic, according as it aſſumed the appearance of angina, dyſentery, common remittent, or yellow fever; having ſtated the opinions of ſeveral of the phyſicians at that time, and more eſpecially the reports made by the commiſſioners of the Board of Health, he concludes thus; "Had the advocates for the domeſtic origin of this fever contrived and directed a ſeries of facts to prove their own doctrines, it would not have been poſſible to collect ſtronger evidence in their favour than the report of the Board of Health. It is here decided alſo, by unequivocal evidence, that the yellow fever and bilious remittent are the ſame diſeaſe, differing only in degrees of violence, as it is agreed on all hands that the remitting and intermitting fevers are the ſame diſeaſe with a ſimilar difference of violence." So far we have followed Mr. W. in his Hiſtory of Epidemic Diſeaſes. Whether the general principle he aſſigns as the chief exciting and remote cauſe of theſe diſeaſes ſhall be eſtabliſhed by future obſervation, time alone can determine. The ſyſtem of the univerſe is formed on a plan ſo grand, elevated, and boundleſs; the phenomena that offer themſelves to our obſervation are ſo varied, complicated and extended; and the laws which they obey ſo concealed from the moſt penetrating mind, that it ſeems impoſſible ever to form any theory of connection between her operations which ſhall appear certain and determined. Where the cauſe and the effect are ſo apparently removed and diſtant from each other, as the appearance of comets, meteors, &c. in one part of the world, and diſeaſe or peſtilence in another very remote, the mind muſt pauſe in doubt before it can admit ſuch diſtant and planetary influence. The inveſtigation, however, Mr. W. would eſtabliſh, is worthy the philoſopher and philanthropiſt. Whatever tends to diſpel error, or to introduce a greater portion of happineſs into ſociety cannot be viewed with indifference. So far our author meets our cordial approbation, and ſo far he merits the imitation of every enlightened mind.

In opening the ſecond volume we are preſented with a view of the Bills of Mortality for the two laſt centuries in different parts of Europe and America,

from

from which, as connected with the preceding hiſtory, and the hiſtory itſelf, Mr. W. deduces the following obſervations.

1. "We obſerve an order and progreſſion in the epidemics which is in a degree uniform. Periods of peſtilence, with ſome exceptions, ſeem to be introduced by meaſles and influenza: then follow diſeaſes of the throat, or anginas; laſtly, peſtilential fevers. During the whole period the meaſles, influenza, and angina occaſionally appear in ſpring, autumn, and winter, and rarely, if ever, does a peſtilential fever occur in a particular city or country, without influenza, angina, meaſles, or inflammatory fevers in the ſpring preceding, as immediate precurſors. This is true in the tropical climates in caſes of epidemics, and ſo uniform has been the fact in temperate latitudes that I am nearly prepared to ſay, that if none of theſe precurſors appear in winter and ſpring, no peſtilential fever will be epidemic in the following ſummer and autumn, unleſs the dyſentery may be excepted. It holds true in every caſe of great peſtilence.

2. "The progreſſiveneſs of the peſtilential principle is obvious in the augmented bills of mortality, which immediately precede the plague. This ariſes from the number and violence of the malignant diſeaſes which always precede an epidemic peſtilence. This augmentation is viſible, ſometimes, two years before the plague appears, and almoſt always in the ſpring months preceding. In a few inſtances the bill of the preceding year is low, but in this ſome other epidemic has uſually gone before and finiſhed its courſe, or the plague has been preceded by influenza only, which does not ſwell the bill of mortality.

3. "Sometimes a ſeries of epidemics falls with more violence on one hemiſphere, than on the other; but perhaps in no inſtance has a courſe of diſeaſes ſpread over one Continent, without ſhowing themſelves on the other." Of this he adduces ſeveral inſtances.

4. "In two periods within half a century, a ſevere angina and dyſentery have been epidemic together, and once for a ſeries of years, as in 1751, and from 1773 to 1777. This is an exception to the uſual order, and other deviations ſometimes occur.

5. "As catarrh precedes, ſo it follows, every ſevere epidemic peſtilence; and the perſons who have been affected with a peſtilential fever in ſummer are more apt to be affected with catarrh at the commencement of cold weather.

6. "After ſome peſtilential fevers in ſummer, the inflammatory fevers of winter wear the livery of the ſummer fevers. They generally carry with them bilious diſcharges, and a yellow ſkin. They have alſo this remarkable character, that they ſpeedily run through the inflammatory diatheſis and become typhus. They are the peſtilence of winter, and ſometimes appear *before* the peſtilence of ſummer. This fact alone decides the queſtion, that peſtilential fevers of ſummer are generated on the ſpot where they exiſt, and derive their malignant and infectious quality ſolely from the ſtate of the elements."

As Mr. W. conſiders influenza, or epidemic catarrh, as the diſeaſe moſt cloſely connected with peſtilence, and the leaſt dependent on local cauſes, he has, in the twelfth ſection, thrown together, in chronological order, the moſt obvious inſtances of this epidemic which have preſented themſelves in his reſearches, with the moſt remarkable phyſical phenomena preceding and following them; and of forty-four inſtances he has found, "That moſt of them

happened

happened after or during ſevere cold, or during moiſt weather, and in ſpring, winter, or autumn. Some, however, happened in dry hot ſeaſons, and others in mild winters. Eighteen inſtances occurred in years when there was a volcanic eruption in Italy or Ireland; and eleven others, though in different years, were within a few months of eruptions making 29 out of the 44. Almoſt all happened in years of great earthquakes, or within a few months preceding or following them. Twenty-nine inſtances occurred within a year or a few months preceding or following the approach of comets. Every epidemic conſtitution," ſays Mr. W. "ſeems to commence with meaſles or influenza. To theſe ſucceed angina in ſome of its various forms, which are all the offspring of the ſame parent. Then follow peſtilential fevers in the forms of dyſentery, yellow fever, and plague. Whenever the epidemic conſtitution is manifeſted by influenza, meaſles, and affections of the throat, common diſeaſes become more malignant, and ſporadic caſes of peſtilential fever occur in almoſt every ſituation."

In thus tracing the order, connection, and progreſſion of peſtilential diſeaſes, he conceives that certain ſpecies of them appear nearly together in time and place. The order, indeed, in which they appear, he allows, may not be exactly the ſame at all times, and in all countries, but ſtill they occur ſo nearly together as to prove their alliance and dependance on the ſame general cauſes, though variouſly modified in the violence of ſymptoms by accidental circumſtances.

As to the extent of the peſtilential ſtate of the atmoſphere, or the univerſality of the cauſe of thoſe epidemics, our author ſays, that it ſometimes extends to both hemiſpheres, and at other times ſeems to be limited to one. That thoſe diſeaſes which are leſs influenced by heat or cold, or which depend moſt on ſome inviſible ſtate of the atmoſphere, appear more frequently in both hemiſpheres at the ſame time, as has appeared ſo often in caſe of catarrh and meaſles. This contemporaneouſneſs of certain epidemics demonſtrates to Mr. Webſter, that ſuch diſeaſes are occaſioned ſolely by a conſtitution of air, without the influence of contagion, though he allows they are contagious when once formed. In again recurring, at great length, to the phenomena which attended peſtilential periods, with conjectures as to the cauſes, we find our author once more involved in the doubtful ſpeculations of planetary influence. After endeavouring to aſcertain a variety of coincidences between the appearance of comets, earthquakes, and volcanic eruptions, he deduces, as his concluſion, that peſtilence and earthquakes depend on one common cauſe which excites into action the internal fires. And having eſtabliſhed a cloſe connection between the interior parts of the globe and the ſurrounding atmoſphere through the medium of the electric fluid, he takes it for granted that earthquakes are to be aſcribed to the action of this principle of electricity, and thus ſuppoſes he has reached the general proximate cauſe of thoſe epidemic diſeaſes which ſpeedily follow concuſſions of the earth.

"The manner in which this effect is produced, whether by forcing an unwholeſome vapour from the interior of the earth and vitiating the atmoſphere, or whether by ſimply changing, on mechanical principles, the proportion of oxygen contained in atmoſpheric air, or by acting as a mere ſtimulus, or other unknown means, Mr. W. ſays, is a queſtion of a philoſophic inveſtigation."

In rejecting the idea of famine ever being the cauſe of peſtilence, he proceeds to the diſcuſſion of the ſubject of contagion and infection, which has given

given riſe to ſuch a variety of opinions among medical men: and, after marking accurately the variety of contagion, as it ſhews itſelf in plague, dyſentery, ſmall-pox, meaſles, &c. Mr. W. obſerves, "Had theſe diſtinctions been attended to by medical writers, it would have prevented the enormous errors of Mead and others, who maintain that the plague is propagated in Northern countries by ſpecific contagion only. The truth is, he ſays, the plague is a contagious diſeaſe, like dyſentery and moſt typhus fevers, but the contagion is *not ſpecific*. From this he forms a diſtinction between *ſpecific contagion* and *infection*; reſtricting the former to that quality of a diſeaſe which, within a proper diſtance, communicates itſelf from a body affected by it to a ſound body, with great certainty, and under all circumſtances of weather, ſituation, or ſeaſon, acting either by contact or by near approach; confining the latter, or *infection*, to that quality of the diſeaſe which may or may not excite it in a ſound body within a ſuitable diſtance or by contact, which depends on heat, foul air, and other contingencies, and which may excite the diſeaſe in the ſame perſon more than once. To the laſt ſpecies he confines the plague, glandular and bilious, typhus fevers, dyſentery, and the milder kinds of angina, in oppoſition to Dr. Mead, who maintains that plague is ſpread by ſpecific contagion only. He therefore denies that plague will ſpread or propagate itſelf unleſs when the peſtilential conſtitution of the atmoſphere is preſent; and places the various reports of the importation of this diſeaſe by fomites or otherwiſe, among the tales of ignorance or vulgar credulity. From all this we may readily conceive that quarantine or health laws, in caſes of *epidemic*, will form but little of Mr. Webſter's creed. The confidence that is given to theſe he compares to the reſpect the ancient Egyptians paid to the bird, Ibis, which they ſuppoſed averted the plague by deſtroying the flying ſerpents that the hot winds from Lybia brought into the country. He allows, indeed, that there may be caſes in which public health may be benefitted by them; but that they can never reach the cauſe, or prevent the ravages, of epidemics which originate where they exiſt. He admits alſo the effect of local cauſes as augmenting the violence of plague, and therefore approves of the moſt indefatigable attention in peſtilence to every article of cleanlineſs, as thus diminiſhing the quantity of infection; but that in all caſes where the invading peſtilence ariſes ſolely from the uncontroulable laws of the elements, human efforts are in vain oppoſed to its introduction or its ravages. As to the means of mitigating, or preventing, as far as in our power, peſtilential diſeaſes, our author has many excellent and judicious remarks. Whatever credit we may give to his theory of peſtilence, there can be but one opinion as to the means of prevention. Theſe he mentions in his 17th ſection, and they merit the attention of the public police of every country. If they will not always prevent peſtilence, they will at leaſt certainly mitigate its ſtrength.

Having thus followed Mr. W. through his Hiſtory and Theory of Epidemics, in which he has ſhown great reſearch, and often much ingenuity, we cannot find a better concluſion to this article than the following moral reflections with which he cloſes his treatiſe.

"In the conſtruction of the Univerſe we obſerve every part of the ſyſtem to be governed by uniform laws adapted with infinite ſkill to preſerve harmony and order. Limited as our underſtandings are, we can diſcover many of thoſe laws which are calculated to impreſs on our minds the moſt ſublime ideas of the univerſal intelligence and wiſdom of their great Author. The exiſt-

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ence of natural and moral evils has led Sceptics to queſtion the perfection of the Author of nature. But doubts on this ſubject argue want of knowledge, or want of candour. It is very evident that all the neceſſary evils of the ſyſtem are calculated to produce good.

"The operations of that univerſal principle of light, heat, and fire which pervade our ſyſtem, and which is inceſſantly compounding and decompounding the other more ſluggiſh materials of the earth and atmoſphere, are eſſential to the viciſſitudes of the ſeaſons, rain, ſnow, hail, and dew, all which are neceſſary to preſerve the principles of animal and vegetable life. Storms, hurricanes, and earthquakes, and volcanic eruptions, however inconvenient to man, at particular times and places, are among the means of giving to the principles of life more equal diſtribution, and of renewing their energies. Epidemic diſeaſes are the neceſſary effect of the general laws that govern the univerſe, but they have alſo a final cauſe of immenſe value to the human race. They are deſtined and calculated to anſwer moſt important, moral, and religious purpoſes.

"Men with their preſent natures, under a conſtant courſe of proſperity, would degenerate into brutes or devils. Uninterrupted eaſe and quiet contract the heart, and ſteel it againſt emotions of ſenſibility—the man ruſhes into crimes or ſinks into ſloth: ſo often have I ſeen the hearts of men depraved, and their moral character debaſed by ſudden proſperity, that I am perſuaded the world, without frequent inflictions of pain and diſtreſs, would not be habitable.

"The natural evils that ſurround us, intermingled with innumerable bleſſings, preſerve the mind in perpetual vigour in ſeeking the means of protection; they lay the foundation for the exerciſe of the fineſt feelings of the human heart, *compaſſion* and *benevolence*, which are the principal ſources of ſocial virtue; they humble the pride and arrogance of man by creating in his mind a perpetual dependance on Divine Power; in ſhort, they create and keep alive that ſum of obligation and accountability to God, which is the germ of piety, and the baſis of moral excellence."

The Villager's Friend and Phyſician; or a familiar Addreſs on the Preſervation of Health, and Removal of Diſeaſe. By James Parkinſon.

THIS little Treatiſe appears to have been dictated by the pureſt humanity; a virtue which, happily for ſociety, is at preſent ſo characteriſtic of the medical profeſſion. The friendly admonitions and ſalutary cautions, which are inculcated in this Familiar Addreſs, have in view the beſt intereſts of the health and happineſs of a moſt valuable part of the community; and were they obſerved with that attention which the author ſo earneſtly preſſes, would be productive of the moſt beneficial effects. His obſervations on Exerciſe, Diet, Recreation; the Education of their Children, &c. mark equally his judgment and his goodneſs. The cautions as to expoſure to cold, and the regulations he gives in the perſon of his village Apothecary, as to the moſt ſimple means of obviating diſeaſe or accident, are extremely judicious, though we are afraid that they may require more prudence and judgment in the application, than are generally to be met with in that claſs of ſociety for whom his Treatiſe is more particularly deſigned. Againſt thoſe hydras, the Empiric and the Quack, who are at once hoſtile to the health and morals of ſociety, the Apothecary raiſes his warning voice; but while the pretenſions of ignorance and impoſture are more readily liſtened

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to than the ſober preſcriptions of merit and ability, it is to be doubted if any Hercules ſhall be found of ſufficient power to overcome this many headed monſter. The Apothecary has done his duty, however, in this friendly Addreſs, and the Villager who prudently takes him for his guide, will have no reaſon to regret his choice.

The Hoſpital Pupil; or an Eſſay intended to facilitate the Study of Medicine and Surgery. By James Parkinſon.

AS the profeſſion of medicine is of the utmoſt importance to ſociety, every man, who is intereſted in its welfare, muſt be convinced how much the utility of the Phyſician and Surgeon depends on a regular and well directed courſe of ſtudy. Impreſſed with this idea, the Author appears to have written the eſſay before us; and no one who has run his courſe of medical purſuits can refuſe his conſent to the juſtice of his obſervations. The evil has been long felt and complained of, particularly in ſurgery, of young men, who, having hardly entered the threſhold of education, hurry abroad into the world equally ignorant and inexperienced; and there are few but muſt reflect with regret on having had no friendly monitor to direct them in their medical purſuits. To guard againſt this evil, and to point out to the young ſtudent the plan of ſtudy beſt fitted to render him uſeful and reſpectable, are the objects of Mr. Parkinſon's Letters. His Strictures on the Mode of Study, and his Directions for the Proſecution of it, are drawn from the ſoundeſt experience and obſervation. To the earneſtneſs with which he inculcates a perfect knowledge of anatomy, as the true foundation of all medical and ſurgical improvement, every man muſt give his moſt unqualified aſſent: and his obſervations as to entering on Practice, and on Medical Juriſprudence, ſhow at once his judgment and humanity. On the whole theſe Letters deſerve the careful peruſal of every young man who has in view the profeſſion of Phyſician or of Surgeon.

DIVINITY.

A Dialogue between Formality, Gallio, and Evangeliſt, upon Village Preaching. 1d. or 5s. per Hundred. Luckman and Suffield, Coventry.

A Circular Letter from the Independent Miniſters of the County of Warwick, aſſembled at the Annual Meeting at Birmingham, May 1, 1799, to the Aſſociated Churches and Congregations meeting at Atherſtone, Bedworth, Birmingham, Coventry, Foleſhill, Kineton, Nuneaton, Kenilworth, Stratford-upon-Avon, Stretton, and Warwick. 1d. Luckman and Suffield, Coventry.

THESE two ſmall Tracts, however inſignificant in themſelves, are not unworthy of notice, if it were only for the freſh proof they furniſh of the unwearied and unceaſing zeal of the party, from whoſe magazines they come, in promoting ſchiſm and ſeparation. The means by which they have fallen into our hands are likewiſe ſomewhat remarkable. Some ſteady friends to order and union, in the county of Warwick, having found it neceſſary, from the unworthy advantage taken of their unreſtrained benevolence, to come

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to a reſolution to reſtrict their future charities to the members of the Eſtament, the reſolution, to their no ſmall ſurprize, occaſioned much ſtir and agitation among the brethren of the ſeparation. The motives for this alarm were, however, ſoon diſcovered by a Tyro-convert; who had not yet been let into all the ſecrets of this ſubtle ſect. Inveighing with all the zeal of a preſbyter; but without the judgment of an experienced one, againſt the ſuppoſed cruelty and tyranny of this ſtep in the churchmen, he incautiouſly added, their meeting muſt ſoon be infallibly knocked up, unleſs means could be found to raiſe very conſiderable ſupplies. Deprived as their followers would now be of thoſe aids, which they had obtained by their duplicity and hypocriſy, they would hereafter have to depend wholly on the conventicle. The incident not only ſhews, of what deſcription of people their converts are, in general, compoſed; but alſo what are the means by which their converſions are brought about. All that is very myſterious and unaccountable in the affair is, where, how, and by whom thoſe vaſt ſums of money are ſupplied; by which chiefly, we are now well convinced, the ſucceſs of ſeparation is ſupported. Among their other charities, the Church party had, with equal piety and good ſenſe, diſtributed ſome tracts among their leſs literate and more neceſſitous members, exhorting them to conſiſtency and ſteadineſs in their calling: to counteract which benevolent purpoſe, we ſuppoſe the tracts now before us were artfully, but impudently, thrown into the houſes of ſome of thoſe perſons who were looked upon as its principal promoters. To this we owe the poſſeſſion of them: and, cheap as they are, but for ſome ſuch accident, they might ſtill have eſcaped our notice.

The Tracts themſelves, making all due allowance for ſectarian craft and cant, are not ill-written. The firſt of them is in the form of a dialogue: Formality is a churchman about to be converted to the new doctrines, preciſe, but earneſt and intelligent; Gallio, a churchman, ignorant in the extreme, and careleſs as to religion; and Evangeliſt, as his name imports, an evangelical preacher. A debate conducted in dialogue has this advantage, that the writer of it can eaſily give the advantage to any party and any principles that he ſees fit to eſpouſe. Accordingly, Gallio, as might be expected, is here introduced only to be expoſed: whereas, had we been the ſculptors, as the lion in the fable is reported to have ſaid, the repreſentation would have exhibited a very different appearance. We are not inſenſible that, in harangues addreſſed to multitudes, arguments palpably founded on falſe principles, and ſuch as one might imagine there are no underſtandings ſo weak as not to be able to detect, prevail, perhaps, only becauſe they are ſo weak, mean, and low. Of this the champions of conventicles are well aware; and thence juſtify themſelves for inſiſting ſo much as they do on arguments which they cannot be ignorant are fallacious and falſe. Thus, the dialogue before us lays its chief ſtreſs on the poſition, that the doctrines of the ſeparatiſts are not new, but, at leaſt, as old as our Prayer Books; and that ignorance and prejudice alone think otherwiſe.

It will not be expected of us, that we ſhould here follow this dialogue-writer into the wide field of controverſy, reſpecting either the true expoſition of the Articles, or Liturgy, of our Church. But we may be permitted to aſk him, with what conſiſtency any man who really underſtands what he profeſſes to believe reſpecting that favourite tenet of the conventicle, the doctrine of Grace, as moſt ſeparatiſts affect to underſtand it, can pray to God, in the words of our excellent Litany, "to give all his people *increaſe of grace*,

grace, that they may *hear meekly* his word, and receive it with pure affection, and bring forth the fruits of the ſpirit?" We forbear to preſs them farther on the tender points of praying to be delivered "from all blindneſs of heart, pride, vain-glory, and hypocriſy; from all ſedition, privy conſpiracy, and rebellion," as well as "from all falſe doctrine, hereſy, and ſchiſm."

As to the Circular Letter, we beg leave to aſk, with all due deference, the "INDEPENDENT MINISTERS OF WARWICKSHIRE," how it conſiſts with the known and avowed principles of independency, to *aſſociate*; and more eſpecially to "requeſt a ſpecial union and concurrence in all the aſſociated churches?" But, not to inſiſt on this palpable inconſiſtency, who ſees not, in this their pompous manner of announcing themſelves, all that *pride and vain-glory*, which are the very eſſence of Sectarianiſm? Paſſing over, for the preſent, the ſignificant hint reſpecting the liberal *pecuniary contributions* they had obtained, we obſerve, but not with ſatisfaction, their alarming boaſt, that *many counties of England, no inconſiderable portion of Scotland*, as well as *ſeveral Chriſtian countries abroad* have *in like manner aſſociated*: and to theſe novel but growing aſſociations, the Committee, with all the conſequence and aſſumed dignity of the Pontiff of Rome, now addreſs this general account of the STATE OF THE CHURCHES. And their ſucceſs, if this account is to be credited, is ſuch as may well arouſe the attention of the moſt indolent and careleſs. It is not eaſy to ſtrip their narrative of the technical and appropriate cant of the tabernacle; but, as far as we can comprehend it, in the diſtrict of Coventry alone, they ſpeak of 600 meetings for religious improvement. But though the Sunday Schools under their direction both here, at Foleſhill, and at Nuneaton, are ſpoken of as being conſiderable; their numbers are not ſpecified: at Atherſtone, they ſay about ſixty or ſeventy children are inſtructed. At Callow Green, they ſay, their miniſter was prevented from preaching out of doors by the violence of a rude mob: and they ſeem to have met with ſtill more diſcouragement at Stratford-upon-Avon. Since the deceaſe of "the pious and Rev. Mr. Talbot at Kineton, a zeal for evangelical doctrines has gradually abated, until at length mere moral eſſays have taken their place. The ſerious people of this town, being diſappointed of their deſired food, conſidered it their duty to erect a neat ſmall chapel, where they invited an Evangelical miniſter to aſſiſt their furtherance and growth in grace." This miniſter is a Mr. Parſons; and "the work of the Lord is upon the increaſe in this part of his vineyard." We have not the leaſt acquaintance either with the paſt or preſent circumſtances: but we are, or think we are, ſo perfectly well acquainted with the *ſlang* (if we may be pardoned for having recourſe to ſo low a word) of theſe Evangelical preachers, as they ſo preſumptuouſly affect to call themſelves, that we ſeem to ourſelves to need no farther, nor more particular, account of the wheedling, the calumniating, caballing, bribery, and cunning that procured for Mr. Parſons this new chapel at Kineton.

The letter cloſes with a ſtatement of their finances, which ſuggeſts the propriety of farther and more earneſt ſolicitations for freſh annual contributions. An Appendix is ſubjoined, giving the outlines of a plan for an itinerant ſeminary; the object of which is to inſtruct pious perſons, who "poſſeſs *radical* qualifications for the Chriſtian miniſtry," as that they may become "*acceptable* and uſeful itinerants."

We have dwelt longer on theſe penny pamphlets, than in the opinion of many they may perhaps be thought to have merited: but they have given us a more

a more ſyſtematic plan of the project to overturn the Eſtabliſhment, by firſt prejudicing the lower claſſes againſt their regular clergy, and then introducing preachers of their own caſt, than, without ſuch proof, we could have ſuppoſed to exiſt. In the laſt page is alſo printed a liſt of their tracts, "at remarkably cheap prices:" there are thirteen diſtinct tracts, all of which may be bought for leſs than nine pence. What may be the aim, or what is likely to be the end, of ſuch numerous unlicenſed, but alſo unreſtricted, retail ſhops of hereſy and ſchiſm, it is not for us to conjecture: we own we cannot behold them without the moſt ſerious apprehenſions.

N. B. In p. 14 of this laſt Tract, they ſpeak of "a generous friend in Scotland," well known for his "great exertions for the ſpread of the goſpel by itinerant preaching," who has "kindly offered 100l. towards the ſupport of their itinerant ſeminary." We have no doubt, that this is the ſame Mr. H. of whoſe ill-judged zeal in the encouragement of irregular preaching, we have heretofore had occaſion to ſpeak.

Plain Thoughts, ſubmitted to plain Underſtandings, upon a prevalent Cuſtom dangerous to the Eſtabliſhment. 8vo. Pp. 18. Stanes, Chelmsford. Rivingtons. London.

THE prevalent cuſtom here alluded to is "Itinerant preaching;" "a cuſtom much more honoured in the breach than in the obſervance;" as is plainly and forcibly ſhown by this writer; Jeroboam's prieſts are increaſing in number, and are among the peſtilential cauſes that "make our Iſrael to ſin." We truſt that the other prelates in their ſummer viſits to their dioceſes, will aſcertain the extent of this miſchief; and ſtrenuouſly cooperate with the Biſhop of Lincoln in ſtopping its progreſs. "It is an unruly evil full of deadly poiſon."

The Example of Chriſt enforced, as a Motive to Benevolence. By R. Ward. 8vo. Pp. 24. Gower, Kidderminſter. Hurſt, London.

ON the ſubject of Chriſtian Benevolence; ſo ready in every body's mouth, and ſo ſlow in many people's hearts, we can only, on this portraiture of it, remark, that it is a faint but well aiming outline. The auguſt original referred to, and whoſe example he would enforce, has by no means animated the pen of this author; nor do we think the *calamus currens*, juſtifiable; it looks like the "reed ſhaken with the wind" of doctrine.

Two Sermons, on the Proclamation, December 3, 1800, *and on the General Faſt, Feb.* 13, 1801. *Preached at the Cathedral, Wincheſter.* By the Rev. Edmund Poulter, Prebendary, &c. Dedicated in a Letter to the Lord Biſhop of Wincheſter. 8vo. Pp. 56. Robbins, Wincheſter. Cadell and Davies, London. 1801.

IN the former of theſe Sermons, Mr. P. from the excellent, though old, injunction of the Apoſtle "Fear God, honour the King," takes occaſion to point out the prejudices reſpecting the cauſes of the ſcarcity ſo long and ſo heavily felt; to aſſign the true reaſons of it, and in a very impreſſive manner to recommend the ſtricteſt temperance in the uſe of the neceſſaries of life.

In his ſecond ſermon he recurs, in part, to the ſame topic, but adds to it this weighty conſideration, that "war does not cauſe even dearneſs, and conſequently much leſs does it cauſe ſcarcity." In ſupport of this he re-

fers to a proof which is incontrovertible, viz. "that from the Revolution to the preſent ſeaſon in queſtion, the prices of corn have been, on an average, leſs in war than in peace."

There are many admirable paſſages in this ſermon; ſo many and, at the ſame time, ſo contrary to a diſaffected and deſponding ſpirit, that a cheap edition for general circulation could not fail of doing important public ſervice. The following ſpecimen is added, not as being the beſt but the ſhorteſt "inter ſtellas minores."

"I am aware," ſays Mr. P. "that in reſiſting one extreme, we are liable to fall into the other, againſt which I wiſh to guard myſelf; and only venture to ſuggeſt as my ſpeculation in turn, that ſo far from war being now the cauſe of ſcarcity, ſcarcity is now the cauſe of war; by which I mean that our enemies, vainly relying on our ſuppoſed general diſtreſs, but ſtill more on our particular dearth, continue the war againſt us, with the hope of effecting that triumph over us by *our wants*, which they cannot by their *own violence*. But, beſides their groſsly exaggerating our diſtreſs, they will find we are as ready, under the protection of Providence, to remedy ſcarcity by the one cardinal virtue of temperance, as we are to reſiſt force by the other of fortitude."

Darlington Religious Tract Society, eſtabliſhed in the Year 1800. 8vo. Pp. 8. Appleton, Darlington.

THERE can be no doubt of ſuch Societies as this is, always meaning well and ſometimes doing good; but poſſibly the beſt mode both of obtaining proper tracts for diſtribution, and, at the ſame time, of preventing local diſputes concerning the choice of tracts in Provincial Societies, might be by applying to the leading one "for promoting Chriſtian Knowledge" in London. An extenſive and valuable ſelection may always be found there, and very cheap too.

The Alliance between the Church and the State. A Sermon preached before the Univerſity of Cambridge, Nov. 2, 1800, *being the Day of Commemoration of Benefactors.* By Richard Ramſden, M. A. Fellow of Trinity College. 8vo. Pp. 33. Hurſt.. London.

THIS is another ſenſible and ſpirited effort of Mr. Ramſden's in defence of Church and King. The flippancy of the times calls for all the ſupport which the great cauſe demands. In the preſent vindication our author is ſingular in his mode of grounding it; but that need not detract from its ſolidity. In his Alliance he ſeems to conſider the two parties as in the married ſtate, where the ſterner attributes of the huſband are ſoftened by the milder virtues of the wife; but are both equally conducive to the preſervation of good order and happineſs *at home*. The following is a ſpecimen of his diſcrimination.

"In the compariſon of the two employments, we look on the Magiſtrate, and ſee the image and repreſentative of the divine terrors; we look on the prieſt, and ſee the image and repreſentative of the divine love and mercy. The King and the Judge have in their train the implements of death, and the miniſters of blood; but the prieſt has no ſuch in his train. His train are virgins, pure, ſpotleſs, heaven born, faith, hope, charity, joy, peace, patience, meekneſs, temperance, chaſtity." P. 22.

"The knife and the ſceptre having originally been in the ſame hand, points to a profeſſion very different from that of a ſacrificing prieſt."

A Diſcourſe

A Diſcourſe delivered in the Catholic Chapel at Irnham, on Friday, the 13th of February 1801. *Being the Day appointed for the General Faſt.* By the Rev. J. F. Goſſier, a French Clergyman. Printed at the Requeſt and Expence of the Congregation. Pp. 26. Booker. New Bond-Street. London. 1801.

WHILE we are willing to give the author of this Diſcourſe all the credit he aſpires to obtain, for the veneration and gratitude he expreſſes (and which are ſo juſtly due from him and his brethren) towards their benefactors in *this* country, and alſo for his regret; the miſeries brought upon civilized ſociety, by the barbarians of his *own*, we cannot admit, that the dearneſs of the neceſſaries of life is *peculiar* to this iſland, it having been as bad in America, though in a ſtate of peace. Nor are we by any means diſpoſed to look forward to future events through the ſame gloomy medium as this writer does. Let the true reaſon for the general ſcarcity be what it may, the lower claſs of people have been provided for by the liberality of the higher orders; and will, no doubt, in their proportion, "prove themſelves the ſtaunch ſupport and the glory of the Britiſh name."

POLITICS.

Supplément aux Reflexions ſur l'Etat politique et Morale de la Societè à la fin du dix-huitieme Siécle: dans lequel L'Etat politique de la Societé eſt continuè juſqu' au mois de Juin 1801. Par John Bowles, Eſq. Pp 42. 1s. 6d. Rivingtons. London. 1801.

THIS is a tranſlation of Mr. Bowles's Supplement to his Political and Moral Reflections reviewed in our Number for June; a work which well deſerves to be circulated throughout Europe. The tranſlator is a French Emigrant gentleman who is at preſent reſident in Jerſey. In his dedication to his friend, he aſſigns the following reaſon for tranſlating the *Supplement* without having tranſlated the original work. After pleading the inſufficiency of his leiſure time for the tranſlation of a larger production, he ſays—"beſides it ſeems to me that, although the author has thought proper to give to his laſt publication the title of *Supplement*, he might, with equal propriety, have termed it—*Obſervations on the Principle of the Treaty of Luneville, and on the fatal Conſequences which would reſult to Europe from the Execution of ſuch a Treaty.*"

His *motive* for tranſlating the work, he thus deſcribes. "It is difficult for me to expreſs all the pleaſure which I have experienced in reading it; it contains ſuch juſt principles, it exhibits ſuch important facts, it unfolds truths ſo great, ſo uſeful, and ſo eſſential, not only to the intereſts of Great Britain, but to thoſe of all the other nations, and even of all the individuals, of Europe, that I cannot reſiſt the deſire which I feel of making it known to you, and thereby, of making you a partaker of the ſatisfaction which it has communicated to me."

This is a very juſt character of the work; and the tranſlator appears to have performed his taſk, with eaſe, elegance, and accuracy.

An Addreſs to the Britiſh Volunteers and my Countrymen, reſpecting the threatened Invaſion of England, by French Uſurpers! By a Volunteer and a plain Engliſhman. 8vo. Pp. 15. 1s. Hatchard. London. 1801.

THERE appears ſo much good intention in this Volunteer's *manual* exerciſe of loyalty, and his juſt abhorrence of French uſurpation, with all its baleful conſequences, that it would have been unfair to *pop him off* with reminding him of "ne ſutor," &c. and ſaying no more than, *ſhoulder arms!* with leſs *parade*.

NOVELS.

Old Nick; a ſatyrical Story. In three Volumes. 12mo. By the Writer of a piece of Family Biography. Murray and Highley. 1801.

AS the power of SATIRE comprehends a conſiderable degree of ability, and knowledge, the author who denominates his work *ſatirical* cannot have a very modeſt idea of his merits, and may properly be ranked among the objects of ſatire. This work is written in obvious imitation of FIELDING and of STERNE, but it falls much, very much, below the knowledge of mankind, and genuine humour of the former; and has more of the SHERIDIAN irregularity than of the Sheridian learning and ſpirit. The author does not ſeem to have ſettled any plan in his mind. Sometimes he is to be *Old Nick*, in relating the adventures of which his work is compoſed; but the moral ſentiments he introduces, and the praiſe he beſtows upon his virtuous characters, indicate nothing of the terrific Demon who is ſuppoſed to record them. That the author knows ſomething of Greek, of Latin, of Italian, and of French, and has even a ſmattering of more recondite lore, he ſeems rather too ſolicitous to ſhew; and hence the work has not a mere *ſprinkling*, but a *heavy ſhower* of *quotations*. The ſtory has nothing very new, and nothing very intereſting; but it may, on the whole, be fairly deſcribed as an *amuſing jumble*.

POETRY.

Ancient Ballads from the Civil Wars of Granada, and the Twelve Peers of France, dedicated, by Permiſſion, to the Right Hon. Lady Georgiana Cavendiſh. By Thomas Rodd. 8vo. Pp. 200. Vernor and Hood. London. 1801.

THE Author, or Tranſlator, of theſe Ballads, in a ſhort advertiſement, requeſts that no perſon will attempt to ſet them to muſic as they are in the hands of *eminent compoſers*. We have only to lament that theſe eminent compoſers have not ſomething more intereſting to engage their attention and employ their talents. All theſe Ballads are ſo much like one another, that the reader needs not give himſelf the trouble of peruſing more than one. They might, perhaps, not be devoid of intereſt at the time when they were originally compoſed, but the events are ſo diſtant, and the manners ſo little reſemble thoſe of our time, that they appear to us very

very dull and tireſome. There is plenty of *fighting*, indeed, in them to ſuit theſe warlike times; but the *Chevy-chace* metre the author has adopted, prevents any thing like a martial ſympathy from riſing in the mind. The beſt proof we can give of the author's talents, and of his manner, is his poetical offering at the ſhrine of his patroneſs.

To the Right Hon. Lady Georgiana Cavendiſh.

"Flown the days ſo great and glorious,
When the brave adventurous knight
Triumph'd o'er the foe, victorious
In the tourney, tilt, and fight!

"Flown the days when honor call'd him
To maintain his fair-one's name;
Not a rival hoſt appall'd him,
Still he won the prize of fame.

"Yet not flown that godlike ſpirit,
Which diſtinguiſh'd Britain's race,
We our father's ſouls inherit,
From whoſe loins our birth we trace.

"Where the ſtormy battle rages,
There the daring foe we meet,
Ship with hoſtile ſhip engages,
Gallia finds a ſure defeat.

"Gallia, Holland, Spain no longer,
As in ancient days, renown'd;
Britain daily waxes ſtronger,
Whilſt the nations ſink around.

"Valour her brave ſons adorning,
Manly ſenſe and virtue rare,
Toils and dangers nobly ſcorning,
They alone deſerve the fair.

"Matchleſs are her daughters, beauteous
As the ſweet celeſtial ſtrain:
Well our knees may bend all-duteous,
Can our hearts from love refrain.

"High, indeed, among the faireſt,
Shin'ſt thou bright illuſtrious maid,
Every virtue too thou ſhareſt
In thy lovely looks pourtray'd!

"Gentle, generous, condeſcending,
Thine is all thy native worth
Of a patriot lineage, blending
Glory, honor, noble birth.

"Fain the high reſpect I'd ſhew thee,
Due to merit great as thine:
Fain the Muſe would praiſe beſtow thee,
And thy brow with laurels twine."

Poetry of the Anti-Jacobin. Fourth Edition. Large 4to. One Guinea. Wright. 1801.

THIS is the ſplendid edition of this admirable collection of Wit, Genius, and Claſſical Satire, which has been ſo long advertiſed. It was to have been embelliſhed with prints, from the ſatirical pencil of Gilray, when it would have formed an incomparable work. But the Poets themſelves thought proper to prevent the Artiſt from fulfilling his engagement with the Publiſher, and, by obtaining poſſeſſion of the Plates themſelves, rendered it impoſſible for the Publiſher to fulfil his engagements with the Public. In its preſent ſtate the book exhibits an admirable ſpecimen of the Typographical Art, and, by the beauty both of the paper and the type, is rendered worthy of the matter which it contains, and of a diſtinguiſhed place in every library.

MISCELLANIES.

Hierogamy; or an Apology for the Marriage of Roman Catholic Prieſts, without a Diſpenſation, in a Letter to the Rev. J. A. from the Rev. John Anthony Gregg. 8vo. Pp. 31. 1s. 6d. Hatchard. London. 1801.

DID we not know a little of Greek derivations, we might conclude from the *facetious* manner, in which the Rev. A. G. begins his apology, he was making *game* of the Roman Catholic Prieſts, &c. We both as clergy and laity of the Proteſtant Church think "marriage honourable in all men," where there are no legal impediments in the way to it; but nothing that Mr G. has here advanced would have removed one doubt as to the lawfulneſs of the married ſtate among the Popiſh Clergy, had we been concerned in the queſtion. However the holy father, by his late political accommodation to his conſular firſt born, has made every thing eaſy to the reſt of his children; ſo that Mr. G. might have ſaved himſelf all this trouble and expence, for conviction it carries with it none. It is ludicrous when he calls "men and women two eſſential moieties of humanity;" it even borders upon indecency when on ſuch a ſubject he talks of the *ſenſations* and *frictions*, and the *excitability* of the nerves in performing their office. But enough of this and the ſubject altogether; only juſt pointing out ſome words that are not Engliſh, viz. *diſauthorized*, *temerarious*, *appetebility*, and *nouriture*: the term *obligated* is vulgar, to ſay the beſt of it, and reminds one of the man in the play, who declared that though he was *obligated* to dance a bear, it was always to ſuch tunes as the minuet in Ariadne. We wiſh Mr. G. as much harmony in his new dance for life.

Reſolutions earneſtly ſubmitted to the Attention of the ſeveral Aſſociations, which may be entered into throughout the Kingdom, in furtherance of his Majeſty's moſt gracious Proclamation recommending Frugality and Economy in the Conſumption of every Species of Grain, with curſory Remarks. By the Author of "An Appeal to the good Senſe of the higher and wealthier Orders of the People." 12mo. Pp. 16. 1s. per Dozen, or Fifty for 3s. Hatchard. London. 1800.

THE neceſſity of ſtrictly adhering to the reaſonable advice ſo ſenſibly and zealouſly given in this Pamphlet is, we hope, in a great meaſure ſuperſeded by the promiſing appearance of an abundant harveſt. Still, if we wiſh to avoid a repetition of the like evil, we ſhould make uſe of the greateſt œconomy in the conſumption of this neceſſary article of life.

Obſervations

Obſervations on Friendly Societies for the Maintenance of the Induſtrious Claſſes, during Sickneſs, Infirmity, Old Age, and other Exigences. By Sir Frederick Morton Eden, Bart. 8vo. Pp. 30. White and Wright. London. 1801.

WHATEVER comes from this highly reſpectable quarter, on the patriotic plan of guarding againſt the diſtreſſes, bettering the condition, and of courſe, increaſing the comforts of the induſtrious claſſes of the community, muſt be worthy of public examination and regard. The humane and indefatigable Baronet demonſtrates, that he is "not weary in well-doing."

In the pamphlet before us, he treats of theſe Friendly Societies in their origin, ſtructure, and beneficial tendency; but, at the ſame time, points out the chief hindrances and difficulties in conducting them, ſo as to inſure the good effects of them. Pity it is that, in P. 23, Sir Frederick is obliged to ſubſcribe to the truth of the ſtrange abuſe of theſe, originally harmleſs, as well as uſeful, aſſociations: "Such meetings, ſays he, though their object is the promotion of induſtry, frugality, and good order, have an obvious tendency to facilitate combinations for improper purpoſes, in trade, religion, and politics." To remedy this unfortunate miſapplication, and, at the ſame time, to prevent any part of the funds from being waſted, if only in eating and drinking; and that the greateſt poſſible benefit may accrue to the contributor, he propoſes "an inſurance office, poſſeſſing an adequate capital both in money and ability, and having truſty agents reſiding in various parts of the kingdom," to manage the concerns of the different ſocieties.

There is an admirable note, at P. 11, (partly copied from A. Young) "on the earneſt deſire of agricultural labourers to become proprietors of land." We too look, with increaſing deſire, for the reſtoration of ſome of the good old ways, and this among the reſt.

A liſt is given of thoſe clubs, the rules of which have been confirmed, and alſo of thoſe that have not; and allowing 283 for places omitted, &c. the whole amount is calculated, with very little variation, at 7,200 ſocieties: then taking the average of each member's family at four perſons, *two million and a half* of the people appear, by this ſtatement, to be benefited by this ſort of proviſion in England and Wales. Perhaps a ſeparate eſtabliſhment of this kind for ſoldiers with families, might be attended with public, no leſs than with private, advantage, whenever the time ſhall come for "beating their ſwords into ploughſhares."

REVIEWERS REVIEWED.

BLAGDON CONTROVERSY.

TO THE EDITOR.

SIR,

"Mendacium neque dicebat neque pati poterat." Attic: 15. 1.

THE ſtatement which I ſent you in May laſt, reſpecting the Blagdon Controverſy, and the miſrepreſentation of facts in the Britiſh Critic having been partially contradicted by an anonymous writer in a late pub-

lication, entitled, " A Statement of Facts relative to Mrs. H. More's Schools;" I beg leave to tranſmit for your information, and that of the public, the following further particulars, corroborative of the ſtatement which I then gave you. It is to little purpoſe, that your ears, and thoſe of the public, are attempted to be diverted by a multiplicity of details, which are incorrect and fallacious. Miſrepreſentation, concealment, aggravation, and all the arts by which plain matter of fact is ſet in different colours from thoſe in which it really ſtands, will not do when detection is ſo eaſy and proofs ſo numerous as in the caſe before us. The Controverſy has already been extended to a length, which every good man muſt lament, and every peaceable man wiſh to avoid. And if the authors will write and publiſh in contradiction of facts, which yet have exiſtence, and can abundantly be proved to have ſuch, there is no knowing where the Controverſy will end. It will be perpetuated, and muſt be ſo, as long as there is one who, with the means of information, has reſolution enough to oppoſe truth to falſehood, and who will not ſuffer the latter to triumph while it is in his power to prevent it.

I ſend you, Mr. Editor, ſome further particulars demonſtrative of the ſtatement which I have before been the inſtrument of communicating to the public, and contradictory of that which I have already oppoſed in the Britiſh Critic. And this I do without any wiſh to incur the oppoſition of any man living. To provoke hoſtility was not my object in what I firſt ſubmitted to your attention. The ſame avowal is my declaration now. But the ſame motive which then induced me, induces me now, and will, I truſt, when occaſion demands, for ever; a wiſh to throw a check upon the propagation of error, and to add my teſtimony—however inconſiderable—to the confirmation of truth.

The poſitions in the Britiſh Critic, which I took upon me to contradict, were the following: (See Britiſh Critic for April.)

1ſt. " That it is a fact well known and confirmed by the teſtimony of all the Clergymen reſident in the pariſhes where Mrs. More has eſtabliſhed ſchools, that ſhe *invariably* places them under the direction and controul of the officiating Miniſters."

2d. " That Mrs. H. More does nothing without the officiating Clergyman's approbation."

3d. " That where Mrs. More's ſchools have continued for any length of time, the Methodiſts have loſt all their influence, and have been induced to leave the place."

Theſe poſitions I mean again to controvert, and to obſerve the order of the Britiſh Critic, ſhall begin with the conſideration of the firſt; which contains a declaration of a fact and of a teſtimony. With regard to the fact, " that Mrs. More *invariably* places her ſchools under the direction and controul of the officiating Miniſters." I ſhall beg your attention to the following particulars.—In the ſpring of the year 1798, I fixed my reſidence in this place. Soon after my arrival, the care of Axbridge church was given to a gentleman who had lately taken Prieſt's Orders, and was a member of Corpus Chriſti College, Oxford. This gentleman (whoſe name I would readily mention did I think, with the anonymous author of the pamphlet before alluded to, it would add one iota of credit to what I relate) has authoriſed me to declare he never was inveſted with any authority over Mrs. More's ſchool then ſettled in this place; nor was even deſired by Mrs. More to lend his aſſiſtance, or take any part in the manage-

ment

ment of it. He aſſerts further, that had he been poſſeſſed of any ſhare in the management, he ſhould have required, as an indiſpenſible requiſite, the attendance of the miſtreſs with her ſcholars every Sunday morning and evening at church, from which, during one or other of the ſervices, they always abſented themſelves. He did not approve of thoſe Sunday readings as they are called, and expoundings of Scripture, which he thought had been much better performed in the church, and made a part of his own duty. And, in order to do away the neceſſity for theſe, he lectured and catechiſed the children of the pariſh himſelf, after the evening-ſervice had been finiſhed. This gentleman left Axbridge the latter end of the ſame year, and was ſucceeded in his office by the preſent Curate, the ſchool ſtill continuing as before. By him (the preſent Curate) I am authoriſed to declare he has never had any, the leaſt application, mediately or immediately, from Mrs. More, to aſſiſt, inſpect, or regulate, her ſchool in any manner whatever; that he has never exerciſed any controul over it, and that from not oppoſing the manner in which it was conducted, and the principles which he is aſſured were taught there, he never thought it incumbent on him to give it any countenance by his attendance; and it never met with his ſupport. The non-attendance (which was generally alternate) of the ſcholars at church in compliance with Mrs. More's directions was contrary to his ſenſe of propriety; and the evening lecture, which aſſembled people from all quarters in different pariſhes, was a new ſpecies of inſtruction which he did not deem free from moſt weighty objections. Theſe facts, Mr. Editor, were the principal ones which had fallen under my immediate obſervation when I firſt wrote to you, and I imagined, together with that ſingular inſtance at Blagdon, they were ſufficient *deviations* from that *invariable* rule which the Britiſh Critic aſſerts Mrs. More obſerves, with regard to placing her ſchools under the direction and controul of the officiating Miniſters, to authorize me to contradict him. This ſchool, ſettled at Axbridge, was withdrawn at the end of the year 1799 or beginning of 1800, for no other apparent reaſon than becauſe the moſt reſpectable inhabitants ſeeing its departure from its original conſtitution, and additions made in their nature objectionable, withheld the countenance which they before afforded it.

Reſpecting the teſtimony to the above fact, which the Britiſh Critic aſſerts he had of all the reſident Clergy, it would be waſte of words to attempt to diſprove it. It was perhaps the teſtimony of one or two, and the eager zeal of the partial critic multiplied them into all.

I come now to the ſecond poſition; "that Mrs. More does nothing in her ſchools without the officiating Clergyman's approbation." And this requires as little of my trouble as the former to place the veracity of the Critic in a very queſtionable point of view. Two ſucceſſive Curates have been employed at Axbridge, neither of whom had any management or inſpection of Mrs. More's ſchool eſtabliſhed there; but both diſapproving the manner in which it was conducted, thought proper never to attend it. It follows of courſe nothing was done there with their approbation.

I paſs on to the third and laſt poſition,—"That where Mrs. More's ſchools have continued for any length of time the Methodiſts have loſt all their influence, and have been induced to leave the place."—To exemplify the incapacity of the reviewer to give a verdict in this particular, I ſhall begin with the conſideration of Axbridge, the place of my reſidence, and of courſe of my more conſtant obſervation. Here then is a meeting-houſe of the Methodiſts, open twice a week. It was ſo while Mrs. More's teacher

was

was here. There is no appearance of any inclination to leave the place, nor can it be ſeen that their numbers or their influence are diminiſhed. The conduct of the teacher was not ſuch as to diſcourage them, much leſs to eradicate them, as may be ſeen by referring to my former letter. Hence we will proceed to Cheddar, a pariſh adjoining the above, where Mrs. More has alſo an eſtabliſhed ſchool, and has had for many years. Here there are two meeting-houſes; one a private houſe, about two miles from the church, the other, an appropriate one, juſt built, about as many hundred yards. This is the pariſh where Mrs. More's very flouriſhing ſchool is ſettled, and where (according to a teſtimony ſigned Thomas Drewitt, Curate of Cheddar, in the pariſh already alluded to) there are not twenty perſons in the Methodiſt's connection, to fill, as it ſhould ſeem, theſe two houſes. One is apparently capacious enough to contain 150 perſons, or more, and I am told is generally ſo full as to be incapable of admitting an additional member!

I proceed next to Wedmore, another adjoining pariſh, and where Mrs. More has alſo, though lately, about two years ſince, made an eſtabliſhment. In that pariſh another conventicle has begun to rear its menacing front, and is to be ſoon, if it be not already, dedicated to the ſervice of the Methodiſts. Hitherto they have been ſatisfied with the humbler convenience of a licenſed private houſe; but now, it ſeems, their pretenſions, as well as their ſtrength, soar to a higher pitch. I muſt now carry you to the pariſh of Winſcomb, alſo adjoining to that of Axbridge. In this, likewiſe, there was a ſchool, under the patronage of Mrs. More, but it has now been diſcontinued for ſome years. Methodiſts, I am informed, had here alſo a licenſed private houſe during its continuance, and now have an appropriate conventicle. The perſons who, by Mrs. More's appointment, preſided over the ſchool, are now the conſtant attendants at this ſeceding receptacle, but very inconſtant at their church; ſo inconſtant, as to have deſerted it altogether.

Theſe four pariſhes, Mr. Editor, adjoining to each other, and falling under my more particular obſervation, occurred forcibly to my recollection on the peruſal of thoſe aſſertions in the Britiſh Critic which ran directly counter to theſe inſtances demonſtrated by fact. They occurred to me as irrefragable teſtimonies, that the Reviewers, on ſome account or other, had departed from truth. They will occur to you perhaps, to the production of a ſimilar conviction, and if there be any man who can withhold his aſſent from the juſt arraignment of the critic's veracity, notwithſtanding the inſtances above alledged, I muſt pronounce him incapable of receiving ſatisfaction from the greateſt poſſible multiplicity of evidence and ſtrength of proof. I ſhall forbear, therefore, to proſecute my enquiries in other pariſhes in which Mrs. More has fixed her eſtabliſhments, where yet, I don't doubt, were I diſpoſed to ſeek further, I ſhould abundantly be furniſhed with ſimilar inſtances to thoſe already ſubmitted to your inſpection.

The pamphlet which has occaſioned me to ſend you theſe corroborations of my former aſſertions, though it be produced by an anonymous editor, yet contains the ſignature of nine clergymen of the Church of England, all bearing teſtimony (of what nature, may perhaps hereafter appear) to the management of theſe ſchools; and meant, as it ſhould ſeem by the ſtrictures towards the latter end of the pamphlet, to diſcredit the account you have already laid before the public from me. It is not, however, my purpoſe at preſent to make animadverſions, but to ſtate facts: though, I muſt confeſs, I was not a little ſurpriſed, that nine clergymen ſhould give their names (if this be really the caſe) to an editor, who, by the ſophiſtry of his argumentation, ſhews, he either wants the wiſdom to draw a true concluſion,

ſion, or the honeſty not to diſcard a falſe one. If he really think he has convicted me of falſhood, and added a prop to the tottering credit of the Britiſh Critic, I muſt leave him to exult in his wonderous ingenuity. I muſt remind him, however, that "inſpection and direction," are words of very different import; and, that if he will confound the two, and argue from them as if they were ſynonimous, it is impoſſible to ſay what inference he may draw. It is often, he muſt know, the part of a ſubaltern to inſpect an army, but the direction and controul are in the hands of the general who commands it. So with reſpect to Mrs. More's ſchools; the officiating miniſters, as the pamphlet alluded to certifies, and as the Curate of Blagdon might have alſo certified with regard to himſelf, have *ſometimes* the inſpection of it, (and what individual, whether clerical or laical, may not have); but to *controul and direct* it, is not theirs, but the part and aſſumption of ſome one above them. Some of the clerical characters, it is true, whoſe ſignatures are to be found in that pamphlet, have certified, that the ſchools, inſtituted in their reſpective pariſhes, are entirely under their management, direction, and controul. But ſuch, I imagine, will be included under the exception which I made, that it was not the caſe, *except* where the officiating clergyman was, what is called, a Goſpel miniſter. In ſhort, after a careful reviſal of my former letter, I ſee no reaſon to retract but one affirmation, and that, not ſurely in the eſtimation of my opponent, a very conſiderable one. It is that, "if there were one reſident clergyman who had confirmed what the Reviewer had atteſted, he had confirmed a *known* and *wilful* falſhood." There might have been one, I allow, (though this be not probable either) who had confirmed it ignorantly or unknowingly: but the confirmation was a falſhoood ſtill, and the public being impoſed upon thereby, the perſon who did it was guilty of a preſumption, in no ſmall degree criminal and reprehenſible.

I have now done, Mr. Editor, with the taſk which I ſet myſelf, of ſubſtantiating, in ſome degree, my own veracity; led thereto by a reſpect which I feel for my profeſſion, which requires of every one who ſuſtains it, ut* "non mentiatur unquam, decipiendi, aut nocendi cauſa," that he be never an aſſertor of falſhood for the purpoſe of deceit, or for the ſake of injury. One thing, however, yet remains; that I ſatisfy the ſcruples and anſwer the demands of the anonymous editor, who is of opinion, that in order to attach credibility to what I have written, I ſhould have told my name, and ſtated that I had myſelf attended the ſchools. To the former of theſe, I can aſſure him, it is my ſteadfaſt hope my heart will never ſuffer me to indite what fear or ſhame will ever prevent my putting my hand to; and though I do not ſee the neceſſity in the ſame light which he does, I ſhall readily do away this objection, which he ſeems to have, to credit the contents of my letter. To the latter I could alſo anſwer in the affirmative, that I had been at Mrs. More's ſchools, if not attended them habitually. But no anſwer of this kind is neceſſary, ſince the facts I have ſtated are facts which are not at all affected by the queſtion. They are facts, the greater part of which have come under my own knowledge; all can be proved to have exiſtence by teſtimony competent and unqueſtionable. To oblige this gentleman, though concealed himſelf behind the ſhrine of an anonymous publication, you will, if you pleaſe tell him, that I am,

His and Your humble ſervant,

Axbridge, Auguſt 17, 1801. EDW. CROSSE.

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* Lactan. Lib. vi.

RANDOLPH's SERMONS.

TO THE EDITOR.

SIR,

I HAVE taken in your Review from its commencement; and, with every true friend to his country, I moſt cordially wiſh you ſucceſs adequate to the meritorious deſign of your undertaking, and the maſterly manner of its execution. If ever I derive greater ſatisfaction from the peruſal of one part of it, than I do from another, it is from *the Reviewers Reviewed*; in which juſtice is done to the merit of thoſe writers, whoſe talents are exerted to ſtem the torrent of infidelity, jacobiniſm, hereſy, and ſchiſm; and who, for the praiſe-worthy part they take, are ſure to be either miſrepreſented, paſſed over in ſilence, or diſmiſſed with a ſneer, in many of the periodical reports of new publications. In this part of your Review, particularly, you have done eminent ſervice to the *Church of England*; you have expoſed the ſophiſtry of the Monthly and Critical Reviewers, and taught the Reviewers to write with more modeſty, and caution. I was, for the firſt time, ſurpriſed, not to ſay concerned, when, on taking into my hands your laſt Number, I noticed the admiſſion of a cenſure on one of your own critiques. It ſeemed to me, that you had carried your liberality ſomewhat too far, by eſtabliſhing a tribunal againſt yourſelf, and permitting any objector to ſit in judgment, in your *Magazine*, on what is written in the *Review*. Whatever appeal either an author, his friends, or his *enemies*, may think proper to make from your critical deciſions; in my judgment, and in that of ſome of your warmeſt friends and ſupporters, that appeal ſhould not be admitted in the form of an *Anti-review*. You have eſtabliſhed, in the opinion of thoſe who are moſt competent to appreciate merit, a character for ſound principles in theology and politics, no leſs than for juſt criticiſm on works of literature and ſcience. Without pretending to infallibility in your remarks, you may reſt ſatisfied with the approbation of the wiſe and good: but, if you ſuffer your criticiſms to be cavilled at, or controverted, in your own Review, you will open a door, which you will not be able to ſhut; every ſcribbler and ſciolift, who ſet a higher value on their writings, than in your better judgment they deſerve, will raiſe frivolous objections to your obſervations; and every one, who diſlikes your principles, or envies your ſucceſs, will avail himſelf of the opportunity you give him to vent his ſpleen on the Review, the Critic, or the Author; and you will be drawn into endleſs contentions with diſappointed and angry authors, with their injudicious friends, and their rivals for fame; and (what I ſhould be ſorry to ſee) you will deſcend from the dignified character that you have hitherto uniformly ſupported.

I addreſs myſelf to you, Sir, individually, as the ſole conductor of the Review and Magazine, through whoſe hands, and under whoſe inſpection, I ſuppoſe every manuſcript intended for inſertion to paſs, before it receives its *imprimatur*. But though the management of ſuch a work may be limited to the controul and ſuperintendance of an individual, it is not poſſible, from the multifarious nature of the undertaking, and the general information that it muſt comprehend on a vaſt variety of ſubjects in every branch of human learning, that it can be carried on by the unaſſiſted abilities, however ſplendid or extenſive, of one man, unleſs he were endued with the wiſdom of Solomon. You have, doubtleſs, many able auxiliaries, whoſe genius and particular purſuits and ſtudies beſt qualify them to write on the ſubjects they ſelect for their critiques,

critiques. Equal talents fall not to the lot of the critic more than of any other writer. If your critiques are not always conveyed in the ſame poliſhed diction, by which many articles are diſtinguiſhed; yet if you ſhew a thorough acquaintance with the ſubject of your criticiſms; give a correct outline and juſt analyſis of the work; permit the author to ſpeak for himſelf, by the ſelection of ſuch extracts as the limited nature of a review allows, and the importance of the book demands; ſo that the reader, who poſſeſſes common ſenſe and a cultivated mind, may be enabled to form for himſelf ſome idea of the merit of the publication; if your remarks are always founded in good ſenſe, ſupported by ſound criticiſm, and clothed in accurate and perſpicuous language; "nothing extenuated, nor ought ſet down in malice;" and if invariably you preſerve a perfect uniformity in principles and ſentiments; you will maintain unſullied the fair reputation which you have acquired; you will continue to add to the ſtock of uſeful learning, and to render eſſential ſervice to the religion, the morals, and the ſocial order of your country.

I would not ſeem to dictate to you, on a ſubject which engages your thoughts daily, and from which the public derive the benefit every month; nor would I obtrude my ſentiments on yourſelf or your numerous readers: but, having peruſed, with much pleaſure, and I truſt, with profit, the very excellent volume of Diſcourſes lately publiſhed by Dr. RANDOLPH, together with your review of them, and the letter ſigned *Oxonienſis*, I do not heſitate to ſay, that I ſee no reaſon to alter my opinion of the Diſcourſes, or to be diſſatisfied with your critique on them. Whoever has read the volume without prejudice or partiality, muſt allow, *that you have given a juſt analyſis of its contents, and that your judicious remarks on the ſtyle, ſpirit, and ſentiments of the writer are confirmed by the extracts you have made.* You evidently felt ſtrongly, when you reviewed the article, and you have expreſſed yourſelf in a ſtrong manner, as every man does, who has "the pen of a ready writer," and expreſſes his meaning, not like the cold phlegmatic critic, who is hired to give his opinion of a book, but like a gentleman, a ſcholar, and a Chriſtian. Your eulogium on the Diſcourſes may, perhaps, be thought by more than *Oxonienſis*, too unqualified. Readers, who do not enter into the ſublime views and ſentiments of the Doctor on divine Revelation, as *you* do, will not reliſh the commendation; and for their ſakes I wiſh that it had been ſuppreſſed. But it did not deſerve the ill-natured cenſure, and illiberal reflections of *Oxonienſis*; who, whatever pretenſions he may make to an acquaintance with ſome of the beſt authors, with which the Church of England was ever bleſt (among which he adverts to a Hicks, a Catcott, a Bate, a Jones, and a Horne) has not ſhewn the urbanity of a gentleman, or the principles of a Chriſtian. Thoſe eminent men, had they been now living, would have joined with you in the higheſt commendation of the Doctor's Diſcourſes. *Oxonienſis* is not ſo unſkilled in compoſition, as not to be able to diſcriminate between the ſtyle of the Reviewer, and the author. The very malignant inſinuation that *the Doctor reviewed himſelf* carries with it it's own confutation. The ſtructure of the ſentences and the turn of the periods are as different as it is poſſible for the compoſition of any two well-informed writers to be. The only agreement is in the ſentiments and abilities of both.

That the critic more than the writer is a very *Tyro* both in divinity and compoſition, the obſervations and ſtyle of both diſprove. If the Doctor

ſhould

ſhould not think it beneath his notice, to defend himſelf againſt ſo illiberal an inſinuation, he will, ſhortly, have a fair opportunity of a reply, if he favours the public with another edition of his admirable Diſcourſes, which I underſtand are nearly out of print. But whatever may be his reſolution, or that of his friends, (who are *Anti-jacobin* in their principles) *you*, Sir, permit me to ſay, owe it to the Doctor, to your numerous readers, and to yourſelf, to refute, as ſpeedily as poſſible, an injurious imputation, which, if ſuffered to remain unnoticed by you, would ſeem to reflect on the weight and impartiality of your criticiſms; would leave you under the ſuſpicion of having impoſed on the judgment of your readers, and would derogate from the reputation of a *Review*, which, by its own intrinſic merit, and with the almoſt ſingle exception of diſdaining to court popular applauſe, by deſcending to the mean and mercenary arts too frequently employed to *puff* books and authors into notice, has, againſt an hoſt of enemies, riſen into deſerved eſteem with the public.

Oxford, July 18th, 1801. VINDEX.

RANDOLPH's SERMONS.

TO THE EDITOR.

SIR,

UPON my word, Mr. Editor, you have been roughly handled by Oxonienſis for your review of Dr. Randolph's ſermons, and the Dr. himſelf comes in likewiſe for his ſhare. I do not know whether you intend to take it tamely or not; but as you have ſhewn your candour by laying before your readers his ſevere cenſure of your conduct, ſhould you not, in return, ſhew your ſpirit too; juſtify yourſelf, and expoſe him, which you may eaſily do; or if you think it not worth your while, I will ſave you the trouble, and do it for you. Sam Johnſon uſed to ſay, the man was not to be found, who would write a twelvepenny pamphlet in defence of another; but a man may be found who will go ſo far as to write a letter in behalf of a friend.

You are accuſed by Oxonienſis of impoſing on the public in general, and on him in particular, by what he calls your extravagant eulogy of Dr. Randolph's ſermons. Now ſuppoſe, that, warmed by the ſubject and pleaſed with the diſcuſſion of it, you had rather exceeded in the eulogy, where was the great offence? Though it might give umbrage to the envious, faſtidious, critic, the benevolent mind would ſee it in the proper light, as proceeding from zeal in a good cauſe, and readily excuſe it. But how is the heavy charge againſt you made out? Why, truly, in the only way it could be done; by the old ſtale mode of miſrepreſentation and miſconſtruction: if you are determined to find fault, and cannot object to what a man does ſay, you muſt make him ſay ſomething to which you can object. To prove the eulogy extravagant, you are repreſented as ſaying, that the Doctor's publication, "from its compleat ſufficiency, promiſes to ſuperſede the neceſſity of every other ſacred publication but the Bible;" whereas all you do ſay appears to me to amount in fair conſtruction to no more than this, that the plan laid down and purſued by the Dr. in his admirable diſcourſes, "is alone ſufficient, under the authority of the ſcriptures, to ſtem the torrent of infidelity, and eſtabliſh, on an unſhaken baſis, the truths which they who believe in Chriſt hold moſt dear and ſacred;" which

which is, ſurely, widely different. To this commendation, the commendation you have given, the work is fully entitled, as every unprejudiced and candid reader, I am confident, will acknowledge; and the impoſition to be complained of does not attach to you, Mr. Editor, but to your accuſer, who, in his eagerneſs to condemn you, is unmindful of the commandment, "Thou ſhalt not bear falſe witneſs againſt thy neighbour."

As another inſtance of the degree of credit due to the repreſentations of Oxonienſis take the following: Being facetiouſly diſpoſed, he has a fancy to crack a joke; but, unfortunately, in the attempt, it breaks his teeth. He tells us, as if on your authority, that "this nutſhell (viz. the Doctor's Diſcourſes) is ſuch a nutſhell as the Chriſtian church has *not* cracked from the days of Chryſoſtom to the preſent hour," when lo! you tell us no ſuch thing; all you tell us is, that "a deſign planned with *more* judgment, or executed with *more* felicity, the Chriſtian church has not witneſſed from the days of Chryſoſtom to the preſent hour." Oxonienſis repents of having ſacrificed his own opinion to yours, and purchaſed the Doctor's ſermons. If he will take my advice, he will make another purchaſe, of which, I hope, he would not repent; and when he has made it, I would adviſe him not to part with it: I would recommend it to him, to "buy the truth and ſell it not."

Being now ſo far ſet right, poſſibly, he may have to thank me for bringing peace to his perplexed ſpirit, and not leaving him to halt any longer between three opinions, to either of which, he ſays, he is incompetent to furniſh a ſatisfactory ſolution. From the temperate ſtyle of the review, as it is in itſelf, without his falſe gloſſes, he may, perhaps, ſee no reaſon to ſuſpect that the Doctor is the herald of his own commendations, and has reviewed himſelf, an idea ſuggeſted to the mind of the gentleman, it is preſumed, from its being his own practice, whenever a fair occaſion offers of transforming his gooſe into a ſwan. Nor will he have any ground to ſuppoſe, from the tenour of the review, manly and ſerious, as it evidently is, that you were making any experiment on the public, and trying, by way of banter, what you could get your readers to ſwallow with the help of your ſmooth wafer paper; and as to your being a very *Tyro* in divinity he could not entertain the thought for a moment, if he only gave the review a diſpaſſionate, unprejudiced, peruſal. It is incomparably well done, with hearty good-will; there is life and ſpirit in it; the analyſis is excellent, and the extracts are judicious. It is the work of a maſter. In the words of Oxonienſis, "from an attachment to thoſe principles, on which I conceive your Review to have been ſet on foot, and to the maintenance of which I conſider your labours to be dedicated, I have become your regular reader;" and in my own words—while you continue to furniſh ſuch reviews, as your review of Randolph's Sermons, I will continue to be your reader.

And now for an obſervation or two about the poor Doctor. It is not the wiſh of Oxonienſis to take away from the real merit of Dr. R.'s performance; (certainly not, as you will ſee) he does not mean to ſay that Dr. R. is not entitled to commendation for the intereſt he appears to take in the cauſe in which he is engaged. (No, God forbid he ſhould; that be far from him.) But the ſubject, undertaken by the Dr., is of a comprehenſive kind, a ſubject which the moſt competent divine would find great difficulty in bringing with any degree of clearneſs within the compaſs of 150 pages; (the number employed by the Dr. according to his calculation;) he is not therefore

therefore ſurpriſed, that he (by no means the moſt competent divine of courſe) has done no more, but that he has done ſo much. How flattering! So much for his eulogies—"he damns with faint praiſe." But whoever, it ſeems, has been converſant with the writings of a Leſlie, a Hickes, a Catcott, a Bate, a Horne, a Jones, will not only not have (how elegantly expreſſed!) to thank the Doctor for any acquiſition to his ſtock of ideas, but will poſſeſs many to which the Dr. himſelf appears as yet to be a ſtranger. Acquainted as he is, no doubt, with all thoſe worthies, he will *not only not have* to thank the Doctor for any new ideas, but he muſt have a vaſt ſtock to ſpare (in his own opinion at leaſt) for friends, and it would be kind in him to help the Doctor to a few. But was the Doctor obliged to produce all the ſtock he had in this one work; and if not, how does Oxonienſis know that his own ſtock of ideas is ſo much larger than the Doctor's? I have ſome acquaintance with every one of theſe great men, and from what I know of them, I am convinced, however lightly eſteemed the Doctor is by him, there is not one of them, who would not have thanked him for many things, have given him the right hand of fellowſhip, and have honoured him highly for his work's ſake; for, Mr. Editor, "charity envieth not"—"charity rejoiceth in the truth."

On a general ſurvey of the Dr's. work, Oxonienſis finds him "travelling, with lengthened ſtrides, over a great extent of ground," and it ſeems to be more than he can do to follow him—like Aſcanuis after Æneas; it is *non paſſibus æquis*. But if, inſtead of a general ſurvey, he had taken a more particular one, perhaps, he would have ſucceeded better. Indeed, his ideas on the ſubject appear ſo confuſed, that if he would condeſcend to read the work over again, with your perſpicuous analyſis before him, I am tempted to believe, it might be of ſingular uſe towards clearing his underſtanding, and fixing his attention; for the fault he complains of is not, as he pretends, in the Dr. but in himſelf; and he ſhould not ſuppoſe the Dr. not ſufficiently circumſtantial in his application to our Saviour of the names by which the Redeemer was known, to fix the attention of other readers, becauſe not ſufficient to fix his attention, the contrary being the fact.

He is much diſturbed at the ſermon about Noah, and I doubt whether his diſtreſs is not the greater for the handſome things you ſay of it. He cannot conceive what buſineſs it had there, which is rather ſurpriſing; for ſurely when the deſign of a work is to ſhew Jeſus Chriſt the ſame yeſterday, to-day, and for ever, there is nothing very unſeaſonable, as a part of the plan, in referring back to that wonder of old time, when Chriſt by his ſpirit went and preached to the ſpirits (now) in priſon, which in the days of Noah (the heir of the righteouſneſs which is by faith) were diſobedient; eſpecially when our Saviour himſelf mentions theſe things as happening to them for enſamples, (τυχοι, types) and being written for our admonition, on whom the ends of the world are come—"as it was in the days of Noah, ſo ſhall it be alſo in the days of the Son of Man." Nor is it eaſy to gueſs, why he ſhould find any difficulty in admitting Noah to be a type of Chriſt, when he admits the ark to be a type of the Chriſtian church; but whether he admit it or not, every ſenſible Chriſtian will admit it, and in Noah builder of the ark to the ſaving of his houſe will ſee a type of Chriſt the builder of his church to the ſaving of the houſehold of faith. We read of ſome, indeed, who having eyes ſee not, and, therefore, we are not to wonder if we occaſionally meet with one of that ſtamp, who cannot perceive the likeneſs between a picture and the original, however perfect the delineation may be. Oxonienſis does

not

not remember that Noah is a name by which our Saviour was ever called, of by which he was ever known to his people; and probably he does not; but I will tell him something very like it, the propriety of which, as a Hebrew ſcholar, (which no doubt he is, being ſo converſant with the writings of a Bate, a Horne, and a Jones) muſt ſtrike him immediately; Lamech, on the birth of his ſon, ſays in the ſpirit of prophecy, "this ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed, and he called his name *Noah*," (anglice *Reſt*;) and Chriſt, addreſſing himſelf to the multitude, ſays, "come unto me all ye that labour and are heavy laden and I will give you *reſt*," I will be to you reſt. (Heb. I will be to you *Noah*.)

But ſo determined is your correſpondent, Mr. Editor, to think no good thing can come from the Dr. that even Bp. Horne is not to eſcape cenſure, when the Dr. attributes the form and manner of treating this ſubject to ſome of his Lordſhip's notes; he is then to be reminded that the good Biſhop was ſometimes, perhaps, a little *viſionary*, and imagination did not always, as it ſhould, wait on the judgment; in other words, the Dr. is to be reminded, that the Biſhop was a fanciful *enthuſiaſt*. How does this agree with his being one of the ſix worthies, mentioned at the beginning; with the congratulations to the Dr. for having private acceſs to the valuable ſtore-houſe of the late Dr. Horne; with thanking him for bringing forward to notice ſome of the valuable relics of the late Biſhop Horne, and giving the Dr. credit for the choice of ſo able a maſter? Oh, conſiſtency, thou art a charming thing! "From all blindneſs of heart; from pride, vain glory, and hypocriſy; from envy, hatred, and malice, and from all uncharitableneſs, good Lord, deliver us."

One word more, and I have done. Strange to tell, the poor perſecuted Dr. is introduced by Oxonienſis with an air of triumph as having given a mutilated deſcription of the evangelical covenant, ſuch a deſcription as it was not to be expected would have fallen from the pen of a maſter in Iſrael. And how as the Dr. done this? Why it ſeems, ſpeaking of our Saviour, he ſays, the terms of his covenant are, *repent and be forgiven*. And is this all the mutilation the Dr. can be charged with? Why, truly it is. Oh wonderful! Pray, when, the apoſtle ſays, *we are ſaved by hope*, does he mutilate the evangelical covenant, though he mentions neither of the three conditions of it, repentance, faith, or obedience? When *Jeſus began to preach, and to ſay, repent, for the kingdom of heaven is at hand*, did he—I dare not put the queſtion. But we are told, that afterwards he preached the goſpel of his kingdom, the ſubſtance of which was, that repentance and remiſſion of ſins ſhould be preached in his name. Now, if Oxonienſis had only read the Dr. a little more carefully, he would have ſeen that he was doing the very ſame thing, he would have ſeen, it was to *believing* ſinners, the Dr. was preaching repentance, and that they were to implore forgiveneſs and acceptance for *Chriſt's ſake*. And, indeed, aſtoniſhing as it may appear, after all this buſtle about a mutilated deſcription of the evangelical covenant, and the ignorance of a maſter in Iſrael, the gentleman is himſelf perſuaded that the doctrine of repentance, faith, and obedience, the three conditions of the goſpel covenant, is the doctrine of our author, becauſe in ſome parts of his work it is ſufficiently expreſſed; he is only ſurpriſed that in any page of ſo perfect a performance as that is repreſented to be, it ſhould be unguardedly handled. This is too bad! Whatever the Dr. may have done, ſomebody has handled

the matter very unguardedly; to whom it is recommended in future to read before he writes, and to reviſe before he publiſhes.

For the comfort of Oxonienſis, and to ſave him from the diſtreſs of halting between different opinions, he may be aſſured this is not a letter written by you to yourſelf, nor by Dr. Randolph for himſelf; that the author is not a man of humour, writing in fun (as he will ſee) but of a ſerious, ſober, turn of mind; and that whether a *Tyro* in divinity and compoſition or not, he remembers well the remark of the old divine on the Monthly Review, and which he has often made himſelf, which he thinks may have been originally communicated to Oxonienſis by his and

Your humble Servant,

July 30, 1801. O.

SYDNEY SMITH's SERMONS.

TO THE EDITOR.

SIR,

IN your review of my ſermons, publiſhed in the Month of April, you have quoted opinions of mine, which are no where to be found in my book, and which are ſo extremely injurious to my character as a clergyman, that, I think, you are bound in juſtice either to acknowledge that your ſtatement is not correct, or by quoting the whole of the paſſage to ſuffer your readers to judge for themſelves. You accuſe me of objecting altogether to the introduction of ſcriptural language into ſermons; and of ſaying that the language of ſcripture is calculated to excite no other ſenſations but thoſe of ridicule and diſguſt. The paſſage from my Preface to which you allude, and which you partly quote is this.

"There is a bad taſte in the language of ſermons evinced by a conſtant repetition of the *ſame* ſcriptural phraſes, which, perhaps, were uſed with great judgment 200 years ago; but are now become ſo trite that they may without great detriment *be exchanged for others—Putting off the old man, and putting on the new man—the one thing needful—the Lord hath ſet up his candleſtick—the armour of righteouſneſs*, &c. &c. The ſacred Scriptures are ſurely abundant enough to afford the ſame idea with ſome novelty of language. We can never be driven from the penury of theſe ſacred writings to wear and fritter their holy language into a perfect cant, which paſſes through the ear without leaving any other ſenſations but thoſe of ridicule and diſguſt."

Now is this to object, in general, to the introduction of ſcriptural language; or to the introduction of the ſame trite ſcriptural language? Is it to deny the charm of ancient holy words; or to guard againſt the deſtruction of that charm by the lazineſs and ſervility of eternal repetition?

You obſerve that "there is ſcarcely a ſingle expreſſion in Mr. Smith's book taken from the ſacred volume." To verify this aſſertion, I took three ſermons promiſcuouſly in the firſt volume only. My very firſt ſermon has thirteen ſcriptural phraſes; my ſermon, St. Paul xi. many of them long quotations. My Magdalene ſermon opens with two whole pages of ſcripture. Theſe are a few inſtances out of many, to ſhew the very unmeaſured language of which you have made uſe. I really think, in juſtice to me, you ſhould publiſh this letter. On the perſonalties againſt *me* which you have mingled with your review

view of *my writings*, I will make no remarks at preſent; but ſhall chooſe another mode of addreſſing you upon that ſubject.

I am, Sir,

Edinburgh. " Your very obedient humble ſervant,

SYDNEY SMITH.

On the above Letter, which we have lately reviewed from this reverend, but angry, gentleman, we ſhall only obſerve, that we conſider our review of his work as both *mild* and *candid*; and we are fully perſuaded that all impartial men, who have but glanced at his preface, will readily concur in the ſame ſentiment. The charge, which he brings againſt us, of having perverted his meaning, we muſt be permitted to think unfounded. Let our review be compared with his notable preface, and it will be ſeen, that the meaning we have annexed to the paſſage of which he complains, is ſtrictly deducible, by implication, from his expreſſions. For the reſt, we are truly ſorry to perceive, that Mr. S. ſhould imagine that we meant him any *perſonal offence as an individual*, which, we aſſure him, was far from our intention. To correct a *levity* which was certainly miſplaced, and to counteract opinions that might perniciouſly operate on the *public taſte*, were the objects we had in view, and which the threats of no man ſhall deter us from promoting. In the latter we know we have not failed; and in the former we ſhall alſo hope to ſucceed, when this ingenious author has had time to exerciſe a cooler judgment, and eſtimated his labours with maturer reflection. All that we ſhall further ſay of his book is, that it obviouſly is a production,

Quod non
Multa dies, et multa litura coercuit; atque
Præfectum decies non caſtigavit ad unguem.

OBLATIONS.

TO THE EDITOR.

SIR,

THROUGH your excellent channel of true Chriſtian zeal and ſound theology the Public may poſſibly receive many copious and ſatisfactory anſwers to the obſervation of *Clericus* in your laſt Number. I cannot, however, refrain from contributing my mite towards expoſing the ignorance and correcting the inadvertence of this writer, as I conceive them to be of a very dangerous tendency. Indeed, I am diſpoſed to believe that the obſervation does not proceed from a real *Clericus*, but rather from a lay churchman who has but a ſuperficial knowledge of the hiſtory of our *Rubric*, and the various admirable commentaries that have been written on it. From theſe authorities how will this gentleman be ſurprized to learn, that the word *Oblations*, the ſubject of his criticiſm, was not introduced into the ſervice till long after the practice of making ſacerdotal offerings ceaſed? Hence it never could be intended to apply to any collections made of the Communicants either for the benefit of the Poor or the Prieſt, but, in fact, to the elements of Bread and Wine which are about to repreſent our bleſſed Saviour's Body and Blood, which the Miniſter has been juſt directed to *place on the table*, and which he now humbly and devoutly offers or preſents to Almighty God for that purpoſe, imploring him to accept the ſame; ſo that next to the actual conſecration of theſe elements there can

be no part of the ſervice ſo ſolemn and momentous as the words in the parentheſis alluded to. On this view a d conſtruction of things, what temerity in the exclamation of *Clericus*, "*Away with Oblations!*" And, if a true churchman and a deſerving character, with what confuſion and regret will he be fill d at having made it? Alſo, can any circumſtance more ſtrongly elucidate the neceſſity of waiting for epiſcopal ſanction to deviate in the ſmalleſt degree from the preſcribed *form of ſound words?* What a wretchedly garbled or mutilated liturgy ſhould we have, if every individual were to undertake to introduce mendments, or preſcribe omiſſions according to his own imagination and conceit?

For further information on this ſubject, I beg leave to refer your readers to *Archdeacon Sharp's Viſitation Charges, or the Rubric conſidered*, &c. printed in 1753; a book of which, tout of print, there ought to be, in theſe times, another edition; and for a true idea of the nature of the Sacrament, let them conſult *Law's Demonſtration of the Groſs and Fundamental Errors of Hoadley's Book.*

I am no enemy, Mr. Editor, to rational and ſalutary *improvements* founded on the wiſdom and authority of eccleſiaſtical heads; but I wiſh to diſcourage all unneceſſary and indiſcreet *innovations*, and, therefore, cannot too ſtrongly recommend the above work of Dr. Sharp to the officiating clergy; for it grieves me every day to hear alterations in the ſervice (the fruits of affectation) not more juſtifiable than the propoſed omiſſion of Clericus, though certainly of inferior moment, ſuch as *who*, and *on*, for *which*, and, *in* in the *Lord's Prayer*; *the firſt leſſon for this morning ſervice is* inſtead of ſaying *here beginneth*—adding after the Goſpel, *here endeth the Holy Goſpel*, inſtead o' going directly to the Creed, &c. &c.

In regard to the ſentences in the *Offertory*, where the miniſter has a diſcretionary licence, the obſervation of Clericus is juſt, and ought to be attended to. I am, Mr. Editor, though a conſtant reader of your work, a new correſpondent, and a friend and well-wiſher to your undertaking,

Bath, Aug. 17th, 1801. OLD FASHION.

A Title-Page and Prefatory Letter, accompanying Propoſals for a Treatiſe on the Chineſe Language. By A. Montucci, L. L. D.

WE have now before us an Anſwer of Dr. Montucci to the Conductors of the Critical Review and Monthly Magazine, who, in their laſt Numbers, attacked his *Title-Page* and *Letter* in their comments on a work of Dr. Hager's.

"Dr. Montucci is quite at a loſs whether to expoſtulate with the Conductors of the above Periodical Works, or thank them for their very early commentary on the Title-Page and Propoſals which the Doctor publiſhed ſome months ago, concerning a work on the Chineſe Language; together with a Letter, ſetting forth the motives which induced him to undertake his intended publication.

"His perplexity ariſes from the nature and ſtyle of their own Reviews; which are of ſuch an improper caſt, as to doubt whether they may influence the moſt partial of their readers: for, either their readers do, or do not, know the Chineſe. If they know it, they will have found Dr. Hager's Work ſo defective, that learning (perhaps through their Reviews) that there is in preparation a Work intended to correct and improve it, they will be glad of the intelligence, and will not wonder at the very extraordinary

dinary exertions of thoſe who have already eſpouſed the wrong ſide of the queſtion, to prevent, if poſſible, the ſucceſs of their opponent. If they do not know Chineſe, they will ſuſpect the Reviewers to be wrong, from the indelicate language they have uſed in reviewing. While, on the other hand, Dr. Montucci's publication is announced, in their Reviews, to all parts of the globe, where their periodical works are forwarded; and he, conſcious of this, but much more of the intereſting materials already digeſted for his intended work, far from being deterred, has already ſent to preſs ſomething which will very ſhortly appear, and will ſerve as an introduction to his larger work.

"The futility of the arguments of the Critical Review, grounded on abſtracts from Dr. Montucci's Prefatory Letter to his Propoſals, will be manifeſt to any one who has read the whole of that Letter; and thoſe who would give credit to arguments, ground d upon quotations, without conſulting the original, are not worth the notice of their opponent *

"Dr. Montucci, actuated by a pure z al for promoting Chineſe Literature in Europe, readily confeſſes that he was rather ſevere on Dr. Hager and the Critical Reviewers, in that Prefatory Letter; but he never advanced a word beyond truth, as he will amply demonſt ate in a ſhort time to Dr. Hager, and in the following lines to the Reviewers.* Dr. Montucci, when he communicated to the Critical Reviewers his intention of publiſhing a work on the Chineſe Language, begged of them only to delay, till the appearance of it, their opinion on Dr. Hager's work, that they might, by a fair compariſon, be able to judge of both, at leaſt more adequate y, if not perfectly well; and this application would have certainly been improper in any other caſe but that of the Chineſe Language. While their reviews, both of Dr. Hager's work and Dr. Montucci's Title-Page and Prefatory Letter, prove now in the beſt manner to any one, who is even but little verſed in Chine e Literature, that the Doctor was not inaccurate eith r in his obſervations or in his requeſt: for who could poſſibly deny that it is the duty of all Reviewers rather to forbear reviewing a work for ever, than to do it without any archetypal criterion to go by? And that it was ſo in this caſe, if this anſwer does not fully prove it, the Doctor s work now in the preſs moſt undoubtedly will."*

The Doctor then proceeds to expoſe the injuſtice of ſome of the ſarcaſms, in which theſe Critics have indulged themſelves at his expence, and to demonſtrate their ignorance of the ſubject which they have undertaken to diſcuſs. It is needleſs, however, for us to enlarge on this difference, ſince the Doctor's Anſwer is to be had *grati* , on application to Meſſrs Cadell and Davies; and if it prove as ſatisfactory to all its readers as it has to us, the author will have no occaſion to regret the trouble which he has beſtowed on the compoſition of it.

MISCELLANIES.

TO THE EDITOR.

SIR,

AMONGST the numerous liſts of *Tours through Wales* with which the preſs has teemed of late, one has recently made its appearance, which, from its very pointed and levere animadverſions on the character of a body

* See the POSTSCRIPT."

of men, upon whoſe conduct the deareſt concerns of the community ſo greatly depend, demands the moſt ſerious attention of every man who feels himſelf intereſted in the cauſe of truth and in the welfare of his country. You will, I preſume, be at no loſs to perceive that I allude to that entitled, "A Tour through Part of North Wales in the Year 1798, &c." by the Rev. John Evans, A. B. late of Jeſus College, Oxford, and noticed in the Anti-jacobin Review for December laſt. The charges therein brought forward againſt the Eſtabliſhed Clergy are of ſo heinous a nature, and of ſo deep a dye, as to allow no one to peruſe them with indifference to whom the exiſtence of ſuch an evil is matter of any concern: for if ſuch allegations as are there made be juſt; then truly is that unfortunate country brought to a moſt alarming and deplorable ſituation; to ſuch a one indeed as loudly demands ſome immediate and effectual remedy; to ſuch a one as (to uſe Mr. E's language) caſts the greateſt reflection on the "Oſtenſible Meſſengers of Grace, and more eſpecially the Epiſcopal Guardians of the Eſtabliſhment, and well becomes them to pauſe and inquire into the cauſe of ſuch things." But, if they be unfounded, then does common juſtice forbid that the public ſhould remain undeceived with regard to their falſhood; in order therefore that it it may be the better enabled to judge of the nature of theſe charges, I ſhall here inſert them.

"Religion appears among this people what it really is, the moſt important concern of man: in the Churches, the ſervice was performed with a degree of ſolemnity not generally obſervable in England." But, "perhaps more of this ſpirit (of devoutneſs) was obſervable out of the Church than in it; and without any diſparagement to the Clergy of North Wales, many of whom are highly reſpectable in their official as well as ſocial capacities, the reaſon is obvious. Some of the Eſtabliſhed Clergy are not content with a dereliction of the great duties of their ſtation, but by oppoſing thoſe doctrines, which, as Miniſters of the Goſpel, they ought to preach, they render the grand engine of Reformation, the Pulpit, unedifying; drive the inquiring mind to ſeek religious information elſewhere, and thus diſperſe and ſtarve the flock they have ſworn to collect and feed."

This, if it be correct, is a moſt ſerious and "aweful conſideration" indeed. Not content with a dereliction of the great duties of their ſtation, but *by oppoſing thoſe doctrines which, as Miniſters of the Goſpel, they ought to preach*, the Eſtabliſhed Clergy of Wales *drive* the inquiring mind to ſeek religious information *elſewhere!!* Add to this, the uſe of a certain rhetorical figure, which taught him not to deny them all credit, tends, and doubtleſs was intended, to add poignancy to the narration—

"Leno ſum fateor, pernicies communis adoleſcentium
"Perjurus, peſtis; tamen tibi a me nulla eſt orta injuria."

TER. ADELPH.

In the Anti-jacobin Review for December laſt, the Public is preſented with a moſt exact portrait of this ſplenetic Touriſt; and had the Reviewer's knowledge of the country, which Mr. E. profeſſes to deſcribe, been equal to that by which his vile motives are expoſed; any attempt of mine to reſcue the character of that reſpectable body of men from the unwarrantable obloquy caſt upon it, in this publication, had been unneceſſary; that, however, unfortunately, not being the caſe, I feel it a duty incumbent upon me to uſe my utmoſt endeavours (as will many others, I hope, better qua-

lified

lified than myſelf) to undeceive thoſe who, being ſtrangers to the country, are liable to be led aſtray by it; and to counteract the evil which may ariſe from the (*occaſionally gratuitous*) circulation of it in this and the adjoining counties.—Whether Mr. E. be himſelf a Clergyman of the Eſtabliſhed Church, or whether he be one of thoſe who have given themſelves authority to diſtribute "religious information *elſewhere*," I am unable to decide: let that however be as it may, the object of the publication is the ſame, the tour undertaken principally with a view to botanical reſearches, diſcovers itſelf alike to be deſigned as a Treatiſe on the Culture of a Weed, ten times more pernicious than the hyoſcyamus or the atropa, which is no other than *Schiſm.*—"It is too notorious (continues he) for the friends of the Church of England to deny that the late increaſe of the diſſenting intereſt, *as it is termed*, ſo loudly complained of, has been occaſioned by the Clergy themſelves; the diſſolute lives of many, the carelеſſneſs and irreverence of others, have proved a ſtumbling block to the weak, and *a juſt plea* for the *ſchiſmatic*: while eſſential errors in the preaching of others, has drawn the enlightened and conſcientious part of the people, however reluctantly, from their parochial churches, and the boſom of the church, forced thoſe religiouſly diſpoſed to look for more faithful teachers amongſt leſs poliſhed people, and to aſſemble in barns and under hedges for rational and devout worſhip, thus made diſſenters by imperious neceſſity."—Whether this bears not the ſtrongeſt reſemblance to the language of the **Pawſonian School*, I leave the public to determine; as well as of the obvious and evident tendency of ſuch doctrine. On the above unqualified attack upon the Clergy of North Wales, I can, without dread of contradiction, aſſert, that it is groſsly illiberal, unjuſt, and rancorous; if he find any ſuch as he deſcribes the whole body of them to be, it muſt be amongſt thoſe of his own clan, ſome of whom, to my knowledge, have been very induſtrious in circulating his publication in the dioceſe of Bangor; (for this, and that of St. Aſaph, are the only two which he ſeems to have viſited) than the Clergy of which, as a *body*, I do inſiſt upon it, none in Great Britain are more zealous, more reſpectable, or, what probably might have created his ſpleen, more hoſtile to the enthuſiaſtic, *unneceſſary*, and dangerous ſyſtem of itinerancy. Amongſt ſo numerous a body of men, ſubject to human infirmities like others, it inevitably will happen, ſo long as the world exiſts, that ſome will always be found who are not ſo unexceptionable as might be wiſhed; but, I again repeat it, that, as a body, they are excelled by few either in having a proper ſenſe of their duty or induſtry in the diſcharge of it; and, till he proceeds to facts, it is unjuſt, mean, and criminal to talk of the *imperious neceſſity* of deſerting them. When he ſays, that the inhabitants of Wales are under the neceſſity of reſorting to the Diſſenting Meeting-houſes, in order to hear ſomething that is rational; I know not whether it be his own ſhameleſſneſs or *irrationality* that is moſt conſpicuous; for needs Mr. E. be informed that three-fourths of the itinerant preachers, in Wales, are ſcarcely able to read, or at all events to write even their own name; and if he approve the extemporaneous effuſions of ſuch men's brains to the excellent Liturgy of our Church, I truſt that no other argument will be required of me to make good my aſſertion, nor an apology for making it. Again—if by their not hearing any thing rational in the Eſtabliſhed

* Vid. Hints to Heads of Families.

Churches of Wales, he means to aſſert, that the Clergy preach unſcriptural doctrine, then, I muſt ſay, it is very ſtrange indeed, that, encompaſſed by ſo many enemies, they have not ere this been called to an account by ſome ſuperior authority to Mr. E'. But if he calls their doctrine not rational, becauſe it reſembles not the frenzied, barbarous, and unhallowed rhapſodies of his darling ſectaries, then do I moſt ſincerely pray that he may ever (unleſs God vouchſafe to enlighten his underſtanding that he may ſee his error) have the ſame reaſon for his complaint. Now, what adds moſt to the injuſtice of his reflections is, that in the parts which he has viſited he is an utter ſtranger, (and that he is totally ignorant of the language of the country, his work ſufficiently teſtifies) and yet with what unparalleled freedom does he deny this Clergyman the merit of uprightneſs in the ſacred cauſe, and to that, the capacity to inſtruct thoſe entruſted to his charge; and how artfully does he wave all animadverſion on the character of the itinerants, and that becauſe he was conſcious of his inability to vindicate it.

Mr. Polwhele having favoured the Public with "Anecdotes of Methodiſm" in England (which by the bye Mr. E. would do well to peruſe), I ſhall, by way of ſupplement, ſubjoin a few leading traits in the character of that ſect in North Wales.

1. A Methodiſt, ſome time ago, having a cow to diſpoſe of, by way of enhancing the value of her, ſent with her to the fair, another cow's calf, and ſold him with her as her own; but the purchaſer to his great aſtoniſhment ſoon found that ſhe would not ſuffer the calf to approach her; and accordingly, interrogated the Methodiſt with regard to the reality of the calf's being her own; when this honeſt man, to ſubſtantiate what he had aſſerted, called in his ſervant, who, he ſaid, was witneſs to his *giving* the calf to the cow on the preceding evening.

2. A Clergyman, who was lately to have married a couple, in the county of Angleſea, obſerved, that the intended bridegroom was in a ſtate of intoxication, and accordingly expoſtulated with one of the attendants, who is a Methodiſt, on the impropriety and indecency of his appearing in ſuch a condition on ſuch an occaſion; but was aſſured by him that the young man had not been drinking a drop that day; ere however the ceremony had ſcarcely commenced, he ſhewed but too evident marks of inebriation, when the Clergyman, very properly, walked out of church, and aſked this pious man how he could tell him that the young man was not intoxicated; but he denied having made ſuch an aſſertion, and ſaid he merely told him, that he had not been drinking, by which, he ſaid, *he meant* that he had drank no *ale*, but that he had had ſome *brandy* he did not mean to deny.

3. A reſpectable Clergyman, in this country, informed me, that on the Sunday after the great aſſociation of the Methodiſts, lately holden at Beaumaris, his church was ſurrounded by a number of theſe people, during Divine Service, ſome of whom peeped in at the windows, whilſt others hooted and howled in the church-yard; and that when the Warden and Clerk went out to them, they did indeed withdraw, but ſhewed the moſt inſolent ſigns of contempt, and of heart-felt mortification at their inability to do more.

4. One of thoſe men, who are repreſented in the pamphlet, entitled "Hints to Heads of Families," as having gone over to Ireland for the avowed purpoſe of preaching to the Welſh regiments at the time of the late rebellion, having occaſion, lately, to go up to London, probably for the purpoſe of receiving new inſtructions from his enlightened director and coajutors there, gave it out,

out, before his departure, that his Majesty had heard so much of his learning, piety, and eloquence that he had desired he would take the earliest opportunity of paying him a visit at St. James's. Ridiculous, Mr. Editor, as this anecdote may appear, there are scores in this country at present who believe it to be true; and Mr. Evans may, if he pleases, attribute this to the want of *rationality* in the discourses of his Majesty's preachers at Whitehall.

5. I have heard it, from unquestionable authority, that the greater part of the Methodists in Wales, who have read the extract from the 13th Sermon of John Pawson, have given it their most unqualified approbation; whilst the author of the Hints to Heads of Families, and that of another well written Address in the Welsh language, are consigned to perdition.

With similar anecdotes a folio volume might be filled; but these will, I trust, suffice to convince every rational and thinking man, that Methodism, in this country at least, is but a cloak to hide every deformity which can disgrace the Christian character; hypocrisy, lying, prevarication, dishonesty, and a rooted enmity to the establishment, and to every ordinance of God and man. Add to this their doctrine, if it be not Antinomianism itself, is something extremely like it. In vain, therefore, will the ablest minister of the established church oppose serious argument, and sound scriptural doctrine to these more alluring and flattering tenets; especially as they are rendered more grateful to the *itching ear* by the enticing aid of novelty; for the itinerant teachers are ever wandering from place to place. (O! prudentia vaferrima!) And monthly meetings are holden in each county, where matters are so ingeniously managed, that the same person shall not appear more than once or twice a year in the same conventicle. Such is the bait set before the ignorant and unwary; such the artifices made use of to allure, and mislead them; and such the enthusiasm instilled into them when converted: no stone remains unturned, which impedes their progress; no opportunity of disparaging the character of the established clergy suffered to escape; no peace granted; no common civility shewn to that man, who unites not with them in their deeds of darkness.

Does Mr. E. then admire them; is he unable not to "furnish his quota of approbation?" it is his misfortune; yet let him not audaciously attribute this "defection" to the clergy; for it is certainly not to them, but to himself and the like, that they are at this moment indebted for their existence; and let me add (I am very sorry to say it) to those noblemen and gentlemen in the principality, who seem to give them every encouragement: how many Methodist-teachers and Methodists are employed as agents and clerks in this small county, who are thereby invested with a degree of authority amongst the tenantry, which they but too well know how to make a bad use of? I reside constantly, as it were, in the very focus of methodistical furor; I have, therefore, opportunities of seeing much; and of hearing more of their proceedings; and I do openly avow, that if gentlemen of property will not devise some prompt and effectual means of checking this dangerous infatuation, I know not how soon, nor how deeply they may have occasion to lament their supineness.

As to Mr. E. he appears from the very moment he set foot in this "Alpine country," to have fancied himself transported into a kind of terra incognita, to which no European had hitherto ever found his way; and, therefore, supposes himself, without dread of contradiction, at liberty to make whatever assertions his imagination could suggest to him; and to say the truth, he has indulged it to the very utmost extent.

The

The only encomium, which I ever heard beſtowed upon it, was by a lady, who obſerved, that his language was very *pretty*; ſuch ex. gr. are the following—"*Salient angles*,"—"*connate inſtinct*,"—"*umbrageous woods*,"—*the denſe foliage of the overhanging woods juſt permits the obſerver to ken the whitened foam of theſe agitated waters.*"—As the foregoing ſerve as a ſpecimen of his *pretty* language; the following will give ſome idea of the perſpicuity and accuracy of his deſcriptions—"*the average radius* of an *yew*, at Mallwyd, *is thirty-nine feet.*" O! Matheſis, where wert thou when thy ſapient pupil was at Mallwyd?—As to his religious tenets, I ſhall waive all further animadverſion on that delicate ſubject, as he may be a candidate for preferment amongſt his much admired ſectaries: but if the reader's curioſity be not ſatisfied with theſe few extracts, he may for the trifling ſum of *eight ſhillings*, procure the tour itſelf, though it fill a whole *octavo* volume, in fine *large* print, with an *extenſive margin*.

Angleſea, July 20th, 1801. E. I.

POETRY.

TO THE EDITOR.

SIR,

SOME time ago you publiſhed, in your Review, an extract of a Sermon printed by John Pawſon, together with ſome ſtrictures thereon. The paper here incloſed relates to the ſame perſon, which having fallen into my hands, I ſent it to you, and you may make any uſe you pleaſe of it. What gave occaſion to it was this.

Some years ago, one Alexander Kilham, an itinerant preacher, then reſident at Alnwick in Northumberland, printed a pamphlet, propoſing ſome alterations in the Methodiſt œconomy; in which he reflected very ſarcaſtically upon John Pawſon and ſome others connected with him. John Pawſon, then reſident in London, wrote a letter and got nine others, together with himſelf, to ſign it, and ſent it to another preacher at Alnwick to aſſemble a meeting, or Synod to try Kilham, and get him expelled from their connection. Kilham called this letter the London Bull, alluding to the Pope's Bulls of old: and theſe ten ſignatures he conſidered as the ten horns of the beaſt, deſcribed in the Revelation. On this, a paper war commenced, in which Kilham had clearly an advantage over his adverſary; though Pawſon called in many to aid him in the conteſt.

A by-ſtander (not connected with either party) looking at theſe combatants, amuſed himſelf for half an hour in ſinging the incloſed lines to the tune of Chivey-chaſe.

ARGUS.

THE LONDON BULL.

For diſputants, like rams and bulls
Do fight with arms that ſpring from ſculls. HUDIBRAS.

A bloody conteſt once aroſe
'Twixt Scots and Engliſh race;
"When Percy of Northumberland
Was ſlain in Chivey-chaſe,"

A recent

A recent combat ſtill more fierce
Was fought near banks of Tweed;
Between a hardy northern goat, *
And bull of Engliſh breed."

This goat came bounding o'er the hills,
Right friſky on his way;
And, challenging the beaſts around,
He fill'd them with diſmay.

At length a ſtately bull ſtepp'd forth,
To check his wanton pride;
And, full of eagerneſs to fight,
He took a haſty ſtride.

His head was high, his horns were long,
His hoofs were vaſtly large;
His mouth he open'd wide, and roar'd,
Advancing to the charge.

The goat with front as hard as flint,
Soon gave the bull a wound;
And, with a ſecond well-aim'd blow,
He laid him on the ground.

The bull now look'd around for help,
And made a piteous moan:
Then panting, with his tongue ſtretch'd out,
He gave a dying groan.

The goat then ſtamp'd him with his feet,
Exulting o'er the ſlain;
And in his wonted friſky mood,
Went vaunting o'er the plain.

Some farmers † found the beaſt thus ſlain,
All welt'ring in its blood;
And with attention view'd each part,
Around it whilſt they ſtood.

Its ſcull, they found, was very ſoft,
Although the ſkin was rough;
And e'en the horns, though vaſtly long,
Were made of ſpungy ſtuff.

Its feet and hoofs, when cloſely view'd,
Were partly mix'd with clay: ‡
But what its age §, or what its ſex,
They could not clearly ſay.

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* The he-goat, ſeen by Daniel in a viſion, was Alexander, king of Macedon, who ſlew Darius the third, prefigured by the ram.

† i. e. The local preachers in Yorkſhire.

‡ See Dan. ii. 43.—The ſignatures to the London Bull were of heterogeneous particles; and therefore could not coaleſce.

§ The age, or preciſe time, when Popery commenced is not determined by the Commentators.

They ſcann'd the body round again,
The belly, legs, and tail:
Some ſaid, 'twas of the female kind,*
But others, 'twas a male.

Then one, more waggiſhly inclined,
Minutely ſearch'd the ſcull;
And confidently cried aloud,
"It was an *Engliſh* bull." †

A conſultation now took place,
This carcaſe to diſpoſe:
For, as the fleſh was bruis'd ſo much,
A fetid ſmell aroſe.

It ſoon would putrefy, they ſaid,
And might infect the air:
'Twas fateſt then to burn it whole,‡
Or bury it with care.

A pit was dug without delay,§
Ten fathoms under ground;
And then they roll'd the body in,
Where it could not be found. ‖

Some ſay, indeed, the horns remain,
And are in number ten:
And one has little glaring eyes,¶
Reſembling thoſe of men.

'Tis alſo ſaid, they are of uſe,
The country to alarm:
And rouſe up folks to watch the goat,
Leſt he ſhould do more harm.

Yet ſtill he ſtruts and butts at all,
Of pranks he is ſo full:
And eagerly he looks to find
And ſlay an *Engliſh* bull.

Newcaſtle, Feb. 20, 1797.

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* Alluding to Pope *Joan*: the difference between *Joan* and *John* is not great.

† i. e. a blunder. ‡ See Dan. vii. 11.—Rev. xvii. 16.—Rev. xviii. 8.

§ See Iſaiah xxx. 33.—Rev. xix. 20.

‖ It is to be feared there is too much of the body (i. e. popery) ſtill to be found in England.

¶ See Dan. vii. 8.—i. e. Dr. C.

HISTORY.

HISTORY.

SUMMARY OF POLITICS.

IN our laſt view of the political ſtate of Europe we took occaſion to point out the magnanimous diſpoſition of the Ruſſian Emperor, as affording ſome faint glimmering of hope, that civilized ſociety might ſtill be reſcued from that inevitable ruin which the rapid progreſs of French principles began to produce, and which the paſſive obedience, ſince manifeſted, to the deſtructive influence of French arms, has threatened ſpeedily to accompliſh. But we obſerved, at the ſame time, that the effects to be produced by ſuch diſpoſition would eſſentially depend on the encouragement which it ſhould receive from the Britiſh Cabinet. We have no means of aſcertaining, with preciſion, the inſtructions which our Miniſters gave to LORD ST. HELEN'S, our Ambaſſador at Peterſburgh; but we are diſpoſed to draw ſome ſtrong inferences from the difference of the language employed by the Emperor, in reſpect of France, ſince the arrival of that Nobleman at the Ruſſian Court. We before noticed the official declaration of the Ruſſian Ambaſſador, M. KALITCHEFF, to the French Conſul, in which the latter was reminded of his ſolemn engagement to reſtore the plundered KINGS of *Sardinia* and the *two Sicilies*, to their reſpective thrones and territories; and was plainly told that nothing but a ſtrict compliance with the expreſs terms of that engagement could enſure the continuance of amity and of a good-underſtanding, between the two countries. Lately, however, a note of a very different tendency has been circulated, in which the Emperor commands all his Ambaſſadors and Envoys in Foreign Courts to treat the French Miniſters and Agents with reſpect, and as *friends*. Whence could this glaring difference in the language and ſentiments of this young Prince ariſe? In vain, we conceive, will its origin be looked for, in any other ſource, than in the new policy of the Britiſh Cabinet, which has regulated its inſtructions to all our Miniſters abroad. We long ſince deprecated the ſelection of LORD ST. HELENS as Ambaſſador to Ruſſia, at the preſent criſis; becauſe we knew his ſentiments in reſpect of French affairs, and that his decided opinion had invariably been, that any attempt to reſiſt the French would be uſeleſs. Impreſſed with ſuch a conviction, the natural bent of his own mind, would lead him to ſecond moſt heartily that pacific ſyſtem which our miniſters have manifeſted a determined reſolution to purſue. *They*, indeed, are reſolved to afford no grounds for thoſe reflections which had been ſo liberally beſtowed on their predeceſſors, for exciting the powers of Europe, to vindicate their rights, to aſſert their dignity, and to maintain their independence, by combining their efforts againſt that revolutionary power, whoſe avowed object, and whoſe conſtant practice, it had been to invade the firſt, to violate the ſecond, and to deſtroy the laſt. *They* have diſplayed an unequivocal diſpoſition to avoid every thing which has even the ſemblance of *violence*; and to adopt thoſe fanciful notions of *moderation* and *candour*, which we thought had been happily exploded, and which have a direct tendency to excite, by the meaſures of weakneſs and inefficiency which naturally flow from them, the contempt of foreigners, and to ſink us, from the glorious height to which, (by the vigorous and dignified conduct of the late adminiſtration) we had been raiſed, to a ſtate of national degradation. The leading principle on which the preſent miniſtry came into power, we highly

highly commended at the time, and ſhall, on all occaſions, moſt diligently and ſtrenuouſly propagate; but we had a right to expect, from the decided ſupport which they had invariably given to the political meaſures of Mr. PITT and his aſſociates, that they would, with unabated perſeverance, purſue the ſame line of conduct themſelves which they had ſo highly approved in others, and defend with equal zeal and equal ſpirit the beſt intereſts of their country. But, inſtead of juſtifying ſuch hopes, and fulfilling ſuch expectations, they ſtumbled on the very threſhold. When OTTO, the French Commiſſary, was inſtructed by his maſter to make ſome propoſitions to his Majeſty's Secretary of State, LORD GRENVILLE, with that dignity which became his ſtation, and with that regard for eſtabliſhed uſages, which it is now, more then ever, indiſpenſibly neceſſary to enforce, becauſe, in all their negociations, the regicides of France have treated them with *ſtudied* contempt, deputed Mr. HAMMOND, a gentleman of the ſame rank, to receive his communications. Not ſo, LORD HAWKESBURY, who, anxious, no doubt, to ſhew the extreme ſolicitude of the miniſtry for peace, had the *courteſy* and the *condeſcenſion* to communicate, in perſon, with the *Citizen* Commiſſary. It will eaſily be conceived, that this circumſtance derives all its *importance* from the diſpoſition of the enemy whom we have to *encounter*, the known nature and tendency of his views and principles, and the extreme peculiarity of the times; all the dreadful effects of which cannot poſſibly be counteracted without a never-ceaſing attention to objects, ſome of which are *apparently* trifling, though all of them are *in reality* important. The *ſafety* of a nation is moſt cloſely connected with its *dignity*; and whenever the leaſt relaxation of the latter is obſervable, apprehenſions may juſtly be entertained for the former. Beſides any compliance with a revolutionary practice is both degrading and dangerous. Such conduct was the leſs to be expected from the Nobleman in queſtion, becauſe, in all his ſpeeches in parliament, from the commencement of the war to the late change in the miniſtry, he had unequivocally evinced the moſt rooted abhorrence of the French Revolution, its agents, and abettors, and had conſtantly recommended the adoption of meaſures the moſt ſtrong and deciſive.

Another inſtance of this diſpoſition to court the wretched tools of republican France, has been lately exhibited in an occurrence but little known. A report, which had been current in the city reſpecting the French commiſſary, having been ſtated, though accompanied by an expreſſion of the writer's conviction that it *could not be true*, in the *Porcupine*, a paper conducted on the moſt loyal principles, and which had received the expreſs approbation of his MAJESTY, and the countenance of his *preſent miniſters*, who acknowledged not only its *utility* but its *importance*, *Citizen* OTTO had the incredible effrontery to complain to the government, who, with a *meanneſs* which every honeſt mind muſt deſpiſe, which has actually excited the indignation of every one to whom it has been related, and our opinion of which we want words to expreſs, told him, that HIS MAJESTY'S ATTORNEY-GENERAL ſhould proſecute the paper, whenever he, OTTO, choſe to call upon him for that purpoſe; thus putting the KING'S Officer at the diſpoſal of the Commiſſary of a *Regicide* Uſurper, and perſecuting a loyal individual, who had ſubmitted to the greateſt privations and ſacrifices, to conſtant labour and expence, in order to ſupport the rights of his Sovereign, the true intereſts of his country, and eſpecially thoſe religious principles to which the very Miniſters in queſtion are indebted for the poſſeſſion of the power which they

they now enjoy. It would, indeed, have puzzled the ingenuity of the moſt acute lawyer to diſcover a *libel* in the paragraph complained of, and the ATTORNEY-GENERAL would inevitably have failed in his ſtrange endeavour to convince a Britiſh Jury, that it merited *puniſhment*. His blows would have infallibly recoiled on himſelf, and he and his adviſers would have certainly expoſed themſelves to reproach and ſcorn. Still the intention and the act are the ſame; and ſuch conduct, while it creates diſguſt, is well calculated to deter men from volunteering their ſervices in a country, where attacks on its inveterate and implacable enemies are viewed with a ſuſpicious eye, by the very individuals whoſe immediate duty it is to afford encouragement and protection to the aſſailants!

To the application of Citizen Otto, for impudence unparalleled, it might, and ought to have been, anſwered, that the laws were open to him, and he might have recourſe to them if he thought proper; but that he ought to recollect what had been the invariable practice of *every* Republican Miniſter in the different courts on the Continent, ſince the revolution; what too was the *project* of his predeceſſor *Gallois*, who was commiſſioned to carry on a *treaſonable correſpondence* (we ſpeak from a knowledge of the fact,) with certain individuals in this country; and that, although *his* (Otto's) conduct was known to the *Government* to be exempt from objection, although *his* ſentiments were known by no means to agree with thoſe of the Firſt Conſul on many points of importance, and although *his* behaviour was conſonant with *their* wiſhes, yet this knowledge public writers had no means of obtaining; and it was, therefore, natural to expect, that their opinions would be founded upon, and their concluſions drawn from, the known principles and proceedings of all the *other* Republican Miniſters who had reſided in the various Courts of Europe. Such an anſwer would have been juſt, reaſonable, and dignified, becoming the Miniſter of the Britiſh Empire, and the ſervants of the Britiſh Crown.

It is from the diſpoſition thus unequivocally diſplayed, that we are led to refer the apparent change in the ſentiments of the Ruſſian Emperor to the views and inſtructions of the Britiſh Cabinet. If we be right in our conjectures, one irreparable miſchief will unqueſtionably flow from ſuch miſtaken policy. The Firſt Conſul of France will eagerly avail himſelf of this alteration in the opinion of Alexander to conclude ſuch an arrangement with him as ſhall effectually terminate the difference which has exiſted between them; and this he will eaſily atchieve, without thoſe ſacrifices to good order and regular government, which the Emperor was lately diſpoſed to exact. We ſhall then be left deſtitute of allies; and if the Corſican Uſurper ſhould abruptly break off the preſent mock-negociation, as we are ſtrongly inclined to think he ſpeedily will, for his averſion from peace is notorious, though his miniſters wiſh to terminate the war, we ſhall then have to maintain the conteſt alone. We are ſenſible of our ability to fight and to triumph, without any ſupport; but ſurely when an opportunity preſents itſelf for ſecuring a powerful friend, the Miniſters who reject it have much to anſwer for.

On the other hand ſhould BUONAPARTE, ſtimulated by the loſs of *Egypt*, forego his revolutionary projects for a time, and conſent to ſign a treaty, on our reſtitution of part of our conqueſts, what then would be the relative ſituations of this Country and of France? With the enormous increaſe of power and reſources which our enemy would have acquired, it would be impoſſible for us ſo to diſband our armies and diſmantle our navy, as to reduce

duce both to the uſual force of a peace-eſtabliſhment;—conſequently, our expences would be but little diminiſhed, while thoſe reſources which we derive from our extenſive commerce would, from obvious cauſes, be conſiderably abridged. The Country too would be inundated with Frenchmen; their principles and their vices would taint the minds and corrupt the morals of the people; and the ſeeds of another revolution would be ſpeedily and widely diſſeminated. The FRENCH CONSUL, meanwhile, whom nothing will deter from the purſuit of his favorite plans, but his abſolute inability to accompliſh them, will not fail, by intrigues, at the *Porte*, for which his nation are celebrated, either to obtain permiſſion from the Turkiſh Miniſtry to eſtabliſh a Military Colony in *Egypt*, or elſe, in violation of the treaty, and no one treaty has he failed to break which it has not been his *intereſt* to ſupport, he will ſend ſuch an army to take poſſeſſion of that Country, as we ſhall never be able to ſubdue. In ſhort, his means of miſchief would be increaſed, in a tenfold degree, and of his will to exert them no one can reaſonably doubt. Peace then, at this period, on any other baſis, than the *ſtatus quo* or the *uti poſſidetis*, would be a ſure prelude to the ruin of our Country. But we ſhould think, that with ſuch men in the Cabinet, as a PORTLAND, a CHATHAM, an ELDON, a PELHAM, and a YORKE, the Premier would never be able to conclude ſuch a peace as that which we deprecate. And convinced we are, that if he did conclude it, he would inſtantly loſe the ſupport of Parliament, forfeit the confidence of the Country, and experience that fate which a BOLINGBROKE, a BEDFORD, and a SHELBURNE have experienced before him.

We earneſtly hope that theſe brief reflections, which we have now no opportunity to extend, on the moſt momentous of all political ſubjects, will have their due weight with thoſe to whom the intereſts of the Country are now confided. It is with pain, that we have found ourſelves reduced to the neceſſity of condemning ſome part of their conduct;—but *meaſures* not *men* are the objects of conſideration with us; who will ever declare our ſentiments on the public conduct of public characters with that manly freedom which forms the characteriſtic feature of a genuine Britiſh mind; and in ſtrict conformity with thoſe principles which we have ever profeſſed and will ever ſupport. We honour the firmneſs with which his Majeſty's preſent Miniſters ſtood forth, at an awful criſis, to ſupport the religious eſtabliſhment of the Country; and we admire the integrity for which they have been diſtinguiſhed in public and in private life; but we lament the abſence of that harmony, co-operation, and vigour, which are neceſſary to give ſtrength to the Government and dignity to its proceedings; to make it beloved by its ſubjects, reſpected by its allies, and feared by its enemies.—We here ſpeak the ſentiments of thouſands who venerate their Sovereign, and would chearfully lay down their lives in defence of his throne;—may Miniſters feel their force, and regulate their actions accordingly.

TO CORRESPONDENTS.

WE have never ſeen the two publications mentioned by our Correſpondent OLD FASHION.

The Third Letter of "Verax" ſhall appear, either in the next Number of our Review, or in the Appendix to the preſent Volume, which will be publiſhed on the firſt of October.

APPENDIX

TO VOLUME IX.

" *Paris à la fin du 18me. Siècle, or Eſquiſſe Hiſtorique et morale des Monumens, et des Ruines de cette Capitale; de l'Etat des Sciences, des Arts, & de l'Induſtrie à cette époque, ainſi que des Mœurs et des ridicules de ſes Habitans.* Par J. B. Pujoulx. A Paris, chez Brigite Mathé." 8vo. Pp. 388. Paris, at the End of the 18th Century, &c.

THE writer of this ſketch announces himſelf " as a man of letters, who had contrived to preſerve a kind of independence during the long period in which humanity was degraded in France by errors, exceſſes, and crimes of every ſpecies, while," he ſays, " it was, at the ſame time, raiſed above itſelf by the moſt exalted heroiſm." He profeſſes himſelf to have been a mere ſpectator, never an actor during that period; and aſſures his readers that in his " rapid ſketch he will be a painter, an hiſtorian, ſometimes a critic, always moral, but never a politician;" and, with very few exceptions, he has kept his word.

The Public will find in this work a great variety of ſubjects agreeably, though ſlightly treated.—The reader will be ſometimes inſtructed, and almoſt always amuſed; but we imagine that, after having contemplated this delineation of Paris, he will not have a very high idea of the *reforming* powers of the French revolution, however fully he may be convinced of its *deſolating* and *deſtroying* energies.

We give the 36th chapter, as a ſpecimen of the work, not becauſe we conceive it to be better than many others, but becauſe its extent ſuits the bounds within which we are obliged to confine ourſelves.

MEALS.

" About 200 years ago the Pariſians dined at mid-day: at preſent the artiſan dines at two, the conſiderable merchant at three, the clerk at four, the new-man, who has become rich, the ſpeculator, the banker, at five; the miniſter, the legiſlator, the rich batchelor at ſix; and theſe laſt uſually riſe from table at the hour when our anceſtors went to ſupper. Three-fourths of Paris no longer ſup, and the half of theſe three-fourths are forced to this practice by economy. Thoſe who do ſup ſit down to table at eleven o'clock, and go to bed in ſummer at the hour the workman riſes."

After going on to tell us, though the French have now fewer plantations of coffee than formerly, that even all the lower people breakfaſt on milk-coffee, he proceeds to the chief object of the chapter.

" But let us conſole ourſelves. A new mode, a new taſte has lately been introduced: our rich men wiſh for ſomething *ſolid*, their wives are of the ſame opinion, and our beſt coffee-houſes have become eating-houſes. By the ſide of the ſign which announces chocolate, tea à l'Anglaiſe, coffee à la crême, limonade, orgeat, &c. you read every where *breakfaſts cold and hot*, that is to ſay, ſauſages, kidneys, wings, &c. &c.

" Enter that parlour, ſee with what neatneſs, and how alertly you are ſerved. It is mid-day, that is the hour of breakfaſt—Let us ſit down a moment. A benevolent obſerver of every ridiculous abſurdity, of fancies of every kind, I ſometimes yield to them, for the ſake of a more cloſe examination. I am at home here, I know the frequenters of this place. I can name to you our modern Crœſuſes and Aſpaſias: this ſort of people court notoriety, their characteriſtic is ſo marked, that ſee them only once and you cannot forget their features, their manner, and above all their language, that alone muſt betray them.

" That fat man, with a ſhort neck, is an excellent ſpeculator; that gay carriage at the door is his. What an appetite! four diſhes already emptied! Believe me, his appetite for buſineſs is equal to his eating powers, and this enſures him ſucceſs: he is rich, very rich, and has been only *twice* a bankrupt.

" The young man, who is at the other table, and who views with ſuch attention the furniture, who meaſures " the mirrours with his eye, and who weighs his fork and ſpoon, who then paſſes to the contemplation of the jewels of thoſe at breakfaſt, and who has juſt had a peep at your watch when you pulled it from your fob, well, that young man"—' Is, no doubt, a thief'—" Not at all, he is accuſtoming himſelf to valuation"—' I underſtand you; that he may hereafter ſteal to more advantage'—" No, he is a pawn-broker, the proprietor of a noted ſhop, where he lends at fifty per cent. beſides extra charges."

' And that woman, who is coming in with two young men, is ſhe going to breakfaſt at an eating-houſe?' " Why not?"—' Arms naked, back naked, &c. &c.—What a confidence in her manner! how impudent a look! ſhe is certainly a ——.' " She is the ci-devant Marchioneſs of ——, and is now only at her *third* divorce. She is with two gamblers."—' Rich, I ſuppoſe'—" What is your meaning? a week ago they had not a ſou; yeſterday they wallowed in gold, and to-morrow perhaps they may be ſtarving."—' But their income, their property?'—" Is at their finger's ends.

" We have breakfaſted, let us go out through the room where they drink coffee—there are few people—the hour for this kind of breakfaſt is paſt. Do you ſee that man who dips the remains of a roll in a glaſs of currant-water?"—' Yes, I conjecture, from his old brown coat, that his fortune was not land.' —" You are right—look back to the parlour we have juſt quitted, look at that roſy-faced bon-vivant, who, having finiſhed the contents of the diſhes heaped up before him, is diſpatching his ſeventh kidney: that devourer of kidneys was, ten years ago, the humble *lackey* of the currant-water man."

The following ſhort extracts will give our readers ſome farther idea of *revolutionary reformation.*

" In the 2d year of the Republic I was travelling in a Diligence, in which were two men, whoſe appearance, even at that time, was extraordinary. They were ſent by a town in one of the Departments which border

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on the Puy-de-Dome, and were going to Paris to ſolicit a fund for the erection of a granary, wherein to depoſit the corn which they collected by the mode of requiſition. Surpriſed at their miſſion, I aſked them if they had no public building in their Commune. 'None,' they replied—'we *had* a large and beautiful church, but we have demoliſhed it!' "Why ſo?" returned I innocently, and almoſt imprudently. 'We have already told you,' ſaid they both together, with an expreſſion of countenance it is impoſſible to paint, 'becauſe it was a *church!*'

"Reſpect for the dead has been ever connected with the doctrines and ceremonies of all religions—that reſpect has diſappeared among us with the annihilation of religion, and we have no inſtitution to encourage its revival. It appears that we wiſh to make inſenſibility a duty, which ſome ſavage tribes conſider as a virtue. Were a Chineſe to meet a ſolitary coffin in the ſtreets of Paris, borne by hirelings, who utter coarſe jeſts as they carry it along, he would exclaim—'this people are either inſenſible or barbarians.'

Nothing better however could be expected from a nation, every individual of which is condemned by a decree of the legiſlators to *eternal ſleep.*

A few ſenſible chapters on the ſubject of education appear towards the latter end of the volume; which, however, ſeem rather out of place in this work, as neither the matter nor the manner perfectly harmonizes with the other contents of the publication. We ſay that they are ſenſible chapters, though we do not, in all points, agree with the author.

Mr. Pujoulx is conſcious that he has ſaid many things which may be diſpleaſing to the powers that be; and which, of courſe, might produce to himſelf diſagreeable conſequences: he therefore takes care to announce that the ſcene he delineates is Paris *before* the commencement of the *Conſular* Government. As to that Government, he leaves it untouched, conſidering it, no doubt, as a ſubject no leſs delicate than dangerous. He will not even venture to ſay, or to predict any thing concerning it. This is the quinteſſence of wiſdom under the preſent ſtate of things. He, for his part, "leaves all predictions of the future to thoſe overgrown children who have been unable to comprehend the paſt." His opinion of the preſent ſtate of the French nation, conſidering all things, could not have been more clearly conveyed.

Regne de Richard III. ou doutes Hiſtoriques ſur les Crimes qui lui ſont imputès, i. e. *the Reign of Richard the Third, or Hiſtoric Doubts, as to the Crimes which have been imputed to him.* By Horace Walpole. Tranſlated from the Engliſh by Louis XVI. Printed from the Manuſcript, written entirely with his Majeſty's own Hand. 8vo. Pp. 263. Debray. Paris. 1800.

THIS publication, as its title imports, profeſſes to be a tranſlation of the late Lord Orford's "*Hiſtoric Doubts,*" by the hand

of the unfortunate Monarch, who fell a ſacrifice to the fury of thoſe monſters, whoſe machinations have ſince ſtruck at the baſis of ſocial order, morality and religion, have indiſcriminately overturned Monarchies and Republics, and deluged the world in blood. Without pronouncing on the authenticity of the M.S. we ſhall lay before our readers the account of the Editor.

"One of the thouſand events of the revolution occaſioned the manuſcript of this tranſlation to fall into my hands. It was about to be burned as waſte paper, when I recogniſed the hand-writing of Louis XVI. Without ſpeaking, and without appearing to attach any importance to it, I put it in my pocket. On my return home, I made haſte to run over the M.S. I compared the writing with the letters of the unfortnnate Monarch, and found the reſemblance perfect: there was a ſimilar negligence in the formation of the ch racters, the ſame confuſion in the letters. All who have examined the writing of the King know that it is not eaſily deciphered. By the aſſiſtance of a magnifying glaſs, I read enough to ſatisfy me that the M.S. contained a diſcuſſion on a particular period of Engliſh hiſtory. By the help of the title and a marginal note, I diſcovered that the author of the original was Horace Walpole, and that it had been printed in London in 1768. After ſome enquiry, I found the book at the ſhop of Barrois the younger, and was ſoon convinced that the M.S. was a tranſlation of the work of Walpole by the King."

The Editor goes on to inform us, from certain circumſtances, which want of room will not permit us to detail, that 1782 was the period when this tranſlation was begun. He likewiſe aſſures us, from the freſhneſs of the ink in the corrections, and from the information he had received from perſons who attended him, that Louis retouched his M.S. in the latter days of his life, while he remained in the Thuilleries; and that he was then a more perfect maſter of the Engliſh language, than at the time he firſt tranſlated the Hiſtoric Doubts. As a proof of this, he tells us, "I have heard Rolland ſay, about the cloſe of 1792, that Louis XVI. was ſo well acquainted with that language, that when he received a letter written in Engliſh, after a very rapid glance, he read it to the Council in French with the ſame facility as if it had been written in nis native language." He then concludes his advertiſement—

"If any reader is ſo incredulous as to diſpute the right of the King to this tranſlation, he may have an opportunity of convincing himſelf, by his own eyes, that the M.S. is, from beginning to end, in the hand-writing of his Majeſty."

After endeavouring, in this manner, to eſtabliſh the authenticity of the M.S. the Editor aſſigns what he deems a probable reaſon for the choice made by Louis XVI. of the Hiſtoric Doubts to employ his leiſure hours. "The work of Mr. Walpole, he ſays, is the defence of a King, whoſe character had been unjuſtly blackened by the pen of hiſtory, the French Monarch felt himſelf in a ſituation nearly ſimilar; he was moſt wrongfully accuſed of crimes of which he was entirely guiltleſs;

guiltleſs; Lord Orford's ingenious defence of Richard would therefore naturally draw his attention, and, convinced by the reaſoning of the writer, he tranſlated the work; meaning, in this way, to tell poſterity "You ſee how faction can diſguiſe and diſfigure truth; let me truſt then that in ſome future day my character, which the rage of ſeditious and rebellious ſubjects has endeavoured to blacken, will be defended with equal ability."

Of the merits of the tranſlation we ſhall only ſay, having compared it in a variety of places with the original, we found it ſometimes incorrect; but, upon the whole, at leaſt equal to the works of many tranſlators by profeſſion.

It may be neceſſary to remark, before we have done, that the Editor, from a note which appears in the firſt page of his advertiſement, ſeems to have examined the hand-writing of Louis XVI. with ſingular attention; indeed, with ſuch minute attention, as may have enabled him, had he been ſo diſpoſed, to *deceive* by the exactneſs of his imitation. We do not ſay that he has practiſed this deceit in the preſent inſtance; but, in caſes of this kind, if the moſt convincing proofs of authenticity are not produced, ſuſpicions will naturally ariſe.

D'Ivernois on the Cauſes of Buonaparte's Uſurpation.

(*Concluded from our laſt Appendix*, VOL. viii. P. 157.)

THE account which our author gives of the fiſcal operations of the uſurper, during the firſt ſix months of his reign, are truly curious, and certainly places him on a level with the moſt illuſtrious of his predeceſſors in the arduous ſcience of finance. His firſt ſtep was to diſmiſs Lindet, and to appoint Guadin as his ſucceſſor, in the important office of Chancellor of the Exchequer, in other words, Miniſter of the Finances; who opened his adminiſtration with the pompous declaration that—"the Republic muſt, at laſt, be reſcued from that ſtate of penury which affords ſuch a ſtriking contraſt to the triumph of her armies, and gives foreigners, who flattered themſelves with the hope of ſubjugating us, *a falſe idea* of the extent of our reſources. *Yes, thoſe reſources exiſt entire.*"

Immediately after this laſt revolution which placed the ſceptre of the Bourbons in the hands of an obſcure foreigner, the Conſular Journals proclaimed to the world the confidence repoſed in the new Government as manifeſted in an aſſembly of merchants and bankers, at Paris, who voted, by *acclamation*, to the Firſt Conſul a voluntary loan of twelve millions of livres, about 500,000l. ſterling. But ere three weeks had elapſed, and ere the news of this generous *offer* had reached the remoteſt parts of Europe, Citizen Guadin found himſelf reduced to the neceſſity of telling the world that one-fourth part of this loan only had been advanced, and that it became neceſſary to ſupply the remainder by means of a lottery!—"A meaſure to be ſure not

ſo generous," obſerved the Miniſter, "but ſtill commanded by the difficulty of exiſting circumſtances."

Recourſe was next had to a variety of ſchemes for eſtabliſhing the currency of ſome new *paper*, all of which of courſe failed. The ſagacity of the Miniſter then led him to make, to the collectors of the revenue, the *modeſt propoſition* of giving a ſecurity to pay monthly a twelfth part of the *eſtimated* amount of their receipts; though it was well known that the actual produce never amounted to more than a *third part* of the ſum at which it was rated in the Republican Budget. A law was actually paſſed to enforce this regulation, but its inefficacy was ſoon afterwards proclaimed from the tribune. Many ſimilar projects equally notable and equally practicable were afterwards adopted, tried, and abandoned. One of theſe Conſular reſources is too curious to be omitted here.

"A croud of young citizens had ſucceeded in exempting themſelves from the effects of the military conſcription, by obtaining or clandeſtinely purchaſing certificates which declared them incapable of ſerving. Although their certificates had been legally confirmed, Buonaparte propoſed to revoke them in a maſs, and to authorize the bearers of them to re-purchaſe them for three hundred livres to be applied to the purpoſe of equipping the conſcripts for the army.

"This fiſcal operation excited ſome oppoſition among the tribunes. Theſe certificates, ſaid Thieſſé, were given, under the public faith, to citizens who have ſince contracted, and whoſe duty it was to contract, engagements which we ought to reſpect. Theſe citizens have become huſbands, and fathers, or are placed at the head of uſeful eſtabliſhments. A taſk is impoſed on them which many of them cannot poſſibly fulfil. I perceive in this *retro-activity* a ſtriking injuſtice which renders the project inadmiſſible!

"The project, however, was admitted, although it makes no exception even in favour of real ſickneſs or infirmity!

"The ſame motive which dictated this law induced a commutation of the puniſhment of *inheritance*, pronounced againſt deſerters, into a ſimple fine of 1500 livres. Thus, in this happy abode of perfect equality, the moſt ſerious offence is puniſhed by equal fines, without the ſmalleſt attention to the inequality of the fortunes of the delinquents. Thoſe who have the means of paying 300 livres into the treaſury of the country will henceforth be exempted from the neceſſity of ſhedding their blood for her, or if their zeal ſhould lead them to face the enemy, and they deſert their poſt, may wipe away the ſtain which their cowardice inflicts by a pecuniary ſacrifice of 1500 livres. Strange equality this which the Abbé Sieyes has reſtored to the French, and for the diſcovery of which he has been loaded with national rewards!"

The next efficacious meaſure propoſed by the Conſul was a *bankruptcy*.

"A bankruptcy! I beg pardon of the admirers of the Firſt Conſul! This hideous word ſhould never accompany a name ſo illuſtrious, nor be applied to an adminiſtration which ſignalized itſelf, in its very birth, by the moſt liberal proteſtations of making morals and finance

go

go hand in hand, and of no longer ſuffering the ſmalleſt deviation from the tutelar principles of public faith.

" I am very well aware of all the loyal declarations which are repeated in praiſe of him; I have even noted them down, as I did thoſe reſpecting his predeceſſors, becauſe every time that I caſt my eye upon them they bring to my mind a certain ſubordinate malefactor who, when brought to expiate his crimes on the ſcaffold, conſoled himſelf with the reflection that he had never paſſed the image of a Madona without taking off his hat, and devoutly making the ſign of the croſs.

" The French Legiſlators may conſole themſelves with a ſimilar reflection, and their financial hiſtory preſents two points of view equally diſſimilar; that if their pompous profeſſions of *national good faith*, and that of the acts by which they violated that faith. In their uninterrupted career of pillage, violations of treaty, breaches of good faith, repeated bankruptcies, reductions of the public debt, firſt to one-third of its original amount and then to nothing, they never at leaſt ſuffered any opportunity to eſcape for profeſſing the moſt inviolable reſpect for national honour and fidelity. The moment any mention of public faith is made in their preſence, they proſtrate themſelves. If, at that very moment, you point out to them an object of confiſcation, an act of ſpoliation, an invaſion, a bankruptcy, ſome treaſure to pillage or ſtore to ſeize, they dart with ardour on their prey, and as ſoon as they have diſſipated the fruits of this new plunder, they return, all-contrite, to kneel down in the temple of probity, and to ſing in chorus their accuſtomed hymns. Let us now ſee, whether Buonaparte, when he ſeized on their power, diſdained the inheritance of their hypocriſy."

The operation of which the following account is given was the firſt act of the Uſurper's reign.

" Amidſt the financial embarraſſments which preceded and produced the revolution of the 18th Brumaire, Stevenotte had propoſed to ſuſpend the payment of about 50 millions for which the contractors had received ſecurities; and this propoſition, which at firſt excited great murmurs in the Council of Five Hundred, was at laſt adopted. In the hope of throwing all the odium of the meaſure on the Jacobins, and of acquiring a great character for juſtice, Buonaparte's faction eagerly availed themſelves of the ſhort ſitting at St. Cloud to procure the rejection of this infamous reſolution. The motives ſpecified in the Journal of the Council were; 'that it would conſecrate *the moſt glaring violations of public faith*, and would inflict a moſt ſevere blow, not on the national credit which had received a mortal wound from a number of improvident and diſaſtrous laws; but on the honour of the Council of Elders which wiſhes to reſtore that credit on the baſis of *principle* and of *loyalty*.' The joy of the contractors, on this occaſion, was the greater, becauſe the Conſul's firſt care was to announce that the Republic will never be formidable until its engagements ſhall be contracted with prudence, propoſed with frankneſs, and obſerved with *fidelity*."

" This reſolution, to obſerve paſt engagements, was the more meritorious, as, beſides the 50 millions for which Ramel had given ſecurity, his ſucceſſor Lindet had iſſued, on the ſame account, 30 millions of other ſecurities, entitled *Billets du Syndicat*, two-thirds of which yet remained to be paid. Far from being alarmed at this increaſe of debt, payable in demand, Gaudin, in the very firſt decade of his adminiſtration, obſerved, 'that the Syndical notes had rendered great ſervices to the Republic, and that it was but *juſt* to reſtore

to them that value which the unfortunate circumſtances of the times had made them loſe.' Arnould took occaſion, from this impending act of *juſtice*, to congratulate the creditors of the State on having at length found a Government which—'abjured for ever the *depreciating ſyſtem*, the ſyſtem of giving a *pledge* in order to redeem it by means of ſpeculating on the depreciation of the original ſecurity."

But no ſooner was the new conſtitution eſtabliſhed than all theſe deluſive hopes vaniſhed, and Guadin had the profligacy to publiſh a ſpeech in all the public papers, in which he repreſented the indiſpenſible neceſſity of calling in all the ſecurities which had been given for the payment of the public debt. Among theſe were the ſecurities firſt given to the contractors and the ſyndical notes, forming a total of 70 millions of livres, which he propoſed to receive in payment for national domains yet remaining to be ſold! The fatal decree was iſſued on the 5th of January, when an order was given to the collectors of the revenue to ſuſpend all payments to the holders of ſuch ſecurities!

"Thus the reign of the Firſt Conſul began by a bankruptcy of 70 millions due to the contractors employed by the Directory, and, which is not leſs remarkable than the bankruptcy itſelf, he declared it of his own authority, and without applying to the Legiſlature, although an expreſs law had paſſed to give the contractors theſe ſecurities which he ſeized in virtue of his Conſular decree; and although the Directory had never dreamt of depriving them of them without the conſent of the two Councils. Now, as the Conſular Government diſdained to obſerve this form, its decree exhibits at once the tenth national bankruptcy, the firſt violation of the new compact, and a ſtriking example of the baſeneſs of the Tribunate which neither dared to take cognizance of the fact itſelf, nor to denounce it to the Conſervatory Senate.

"It muſt not be forgotten that the Miniſter who propoſed this bankruptcy was the ſame who had proclaimed, four decades before, that the reſources of France were *entire*, and that he again advanced the ſame favourite poſition in the very report in which he preſſed the Conſuls to ſeize upon the ſecurities which had been given to the contractors;—'Our reſources are ſtill *immenſe*,' ſaid he, 'but they cannot be all brought into uſe at the ſame time. The meaſures which I propoſe to you are intended to give ſtability to the ſervice.'

"Grotius has ſomewhere obſerved that the French Government poſſeſſes a wonderful talent in affecting poverty when called upon to pay its debts, and in affecting opulence whenever it wiſhes to alarm its enemies. It muſt be acknowledged that the financiers of revolutionary France have brought this talent to a ſtate of perfection; for, when, in the decree juſt quoted, they declared themſelves bankrupts, it was only for *the real intereſt* of the State-creditors and in order to convince their enemies, that their reſources were *entire*. Certainly, although I wrote a book to prove how far they were exhauſted, I never pretended to aſſert that they were *entire* for the purpoſe of decreeing bankruptcies, at the very time when they were exulting in the integrity and opulence of the bankrupt Government.

The following is a brief account of the various national bankruptcies which have taken place in France, ſince the revolution:—

"In

"In the firſt year after the deſtruction of the plates which had been uſed for the aſſignats, the contractors made an advance of near 200 millions to the Directory, who promiſed to pay them in ſpecie, but who, in fact, paid them in *mandats*, which, on the very day on which they were iſſued, bore a diſcount of *ninety per cent.!* More cautious, in the following year, the contractors required drafts (*ordonnances*) on the provincial collectors of the revenue. Ramel gave them; and, after ſuffering them to be proteſted, availed himſelf of the general *conſolidation* of the debt, which took place after the revolution of the 18th Fructidor, to exchange every draft for 300 livres for an inſcription of 100 livres in the great book, which, at this time is not worth more than from ſix to ſeven per cent. of the original debt, due to the contractors!

"At the beginning of the year 1798 the Directory had the addreſs to tempt them once more by offering them *letters of credit*, and as theſe were no better paid than the *ordonnances*, they quieted the holders of them by giving them a mortgage on the arrears of taxes, which they ſoon clandeſtinely appropriated to their own uſe under the title of *loan*. New contractors ſtill came forward in 1799. but, on the double condition that the produce of certain taxes ſhould be made over to them, and that they ſhould be authorized to appoint their own clerks to receive them, in order to prevent all clandeſtine *loans*. Ramel ſubſcribed to theſe conditions without heſitation; but in January 1800, Buonaparte ordered theſe clerks to withdraw, and the collectors to receive the taxes as uſual for the uſe of the government!

"But theſe frauds have ceaſed to be profitable to the government; for ſince they pay only about one-half of their ſecurities, they can make no contracts but at double the market price of the article; thus it is the ſame thing, and, although the bankruptcy of the Conſuls releaſes them from a part the burden of paſt expences, it renders infinitely more difficult the expedients which are neceſſary for meeting the current expences."

It appears from the ſpeeches of the Members of the Legiſlature, and from the documents preſented to their inſpection, that the receipts of the year fell infinitely ſhort of thoſe of the preceding year; and that "in ſpite of the rich diſplay of new reſources which ſignalized the new reign, the ancient deficit increaſed more than ever, at the very time when Buonaparte was proclaimed regenerator of order and of the finances."

In order to prolong this deluſion, it was determined to reduce the expenditure from 806 millions to 593, and as Gaudin flattered himſelf that the receipts of the year would amount to 601, the *deficit* was ſuddenly changed into a *ſurplus* by a ſingle ſtroke of the pen! It is thus that by reducing the expences, *on paper*, more than a *fourth*, and by raiſing the receipts, *on paper alſo*, 136 millions more then they had ever yet produced, that *equilibrium*, in finance, of which the French financiers boaſt ſo highly, was reſtored!

The ninth chapter contains much curious information and many judicious reflections on the political adminiſtration of Buonaparte, in which his temerity, his weakneſs, and want of judgment, are ſtrongly expoſed. The author alſo offers ſome very juſt obſervations upon the precipitate

precipitate return of the emigrants, and the miſtaken notions by which it was influenced. For our part, though we can make great allowance for the diſtreſſed ſituation of many of theſe illuſtrious exiles, and for the deſire, ſo laudable and ſo natural to the human boſom, to return to their native country, yet we cannot conceive any ſituation ſo degrading, ſo diſhonourable, as that of a French Nobleman following the train of Buonaparte! To court the favour of a low-born wretch who has uſurped the throne of their lawful Sovereign, who has aſſociated himſelf with rebels and regicides, and who has eſtabliſhed the moſt complete tyranny over all Frenchmen, without even having the merit of being a Frenchman himſelf, is, in our eſtimation, an act which diſgraces them for ever, and entirely deſtroys the merit of all their paſt ſervices!

The contemptible frivolity, and the wretched verſatility of the French, in their ſubmiſſion to the Uſurper, whether he announced himſelf as the god of war or the angel of peace, whether he proclaimed himſelf the reſtorer, or proved himſelf the deſtroyer, of their rights, are juſtly expoſed and cenſured. Buonaparte, ſoon after his acceſſion,

"Suppreſſed nearly a hundred periodical publications and fixed their number at fourteen, without even deigning to aſſign a motive for this limitation. An act ſo arbitrary did not draw forth the leaſt remonſtrance from the conſervators of the public liberty, and the Pariſians joined in chorus with the Prefect of the Police, who called them to witneſs that *the freedom of the preſs had ſucceeded its licentiouſneſs.* In the ſame proclamation we are alſo told, that *the liberty of the* PRESS and *the liberty of* PLEASURE *muſt convince them that it was the intention of the Government to treat them as* FREE-*men.* This *liberty of pleaſure* which, in fact, amply conſoled them for the loſs of the freedom of the preſs, was the permiſſion to open what they called *the temples of folly*, and it did not excite leſs joy in the minds of the inhabitants of the towns than the opening of the Chriſtian churches did in thoſe of the people of the country."

The pride and inſolence of the Uſurper were fully diſplayed in his treatment of the Senate of Hamburgh, and in his eagerneſs to communicate his acceſſion to the Britiſh Monarch.

"Such was his impatience to treat with crowned heads, on an equal footing, that he announced, under his own hand, his exaltation *to the firſt magiſtracy by the voice of the French nation.* Strange event! The new Appius Claudius, who had thus declared himſelf inveſted with this dignity, had, however, neither taken the trouble, nor allowed time, to proceed to the votes which he had deſired might be ſent from the provinces to the capital. What do I ſay! He communicated his inſtallation to England even before the moſt remote diſtricts of the indiviſible Republic could poſſibly be apprized of the exiſtence of ſuch an office, or that he was inveſted with it. His eagerneſs to impart the happy news to the Britiſh Cabinet, even made him commit a moſt ridiculous blunder. He no doubt meant to ſay, that, although the two rival powers might ſtill, for the affliction of humanity, prolong the ſtruggle by an abuſe of their remaining reſources; they would only

only by that means *accelerate* their exhauſtion. But, inſtead of this, he obſerved, that *by the abuſe of their reſources they might ſtill* RETARD *their exhauſtion for a long time.* Certainly, if this be the caſe, and if republican France can *retard the exhauſtion* of her reſources by the abuſe of them, it is not ſurpriſing that her reſources are ſtill *entire*, and ſhe muſt be aſſured of prolonging their exiſtence in a progreſſive ratio by the aid of this new phyſician."

"Another production, which bears the ſtamp of his character on the face of it, is that which he ſent to General Saint Cyr, after ſome advantage which that officer had gained; in which he ordered him to let his ſoldiers know that *he was ſatisfied with them and hoped to be more ſo in future.* But the ſtyle of this diſpatch is very modeſt compared with one which he addreſſed to General Brune, whom he ſent to ſubdue the inſurgents in La Vendee;—*let me ſoon hear that that their Chiefs have lived.* Such is the tone of a Roman Emperor which he aſſumed with his proconſuls, at the very time when he ſaid to one of his ædiles who aſked for his orders to ſanction or prohibit the repreſentation of *Richard Cœur de Lion*;—*what have I to do with the Monarchs of the ſtage?*

"Although the Pariſians collected with a religious reſpect all the expreſſions of this kind which eſcaped from his pen, or iſſued from his mouth, his Conſular Majeſty has hitherto abſtained from calling the capital *his good city* of Paris, and the French Republicans *his ſubjects.* But can any thing be conceived more ſcandalous than the diſdain with which the Corſican adventurer left the palace of the Luxembourg as a reſidence unworthy of him, to occupy with his wife the apartments of LOUIS XVI. and MARIE ANTOINETTE, at the Thuilleries, which were ſtill ſtained with blood? There was in this act ſuch an odious mixture of hardneſs of heart and effrontery as is more eaſily felt than deſcribed.

"The ſame may be ſaid of his impudent attack on the two Chiefs of the Houſe of Bourbon, whom he reproached with *not having known how to honour their misfortunes by exploits.* This reproach was the more baſe and cowardly as it was a fact known to all Europe that theſe two Princes ſolicited as a favour the permiſſion to partake the dangers of their faithful ſubjects, and that they were conſtantly reſtrained by the abſolute refuſal of the combined powers."

Our author is at a loſs to account for the ſtrange imprudent conduct of this upſtart uſurper, but had he been acquainted with our Engliſh proverbs, he might have found in one of them a very natural ſolution of this ænigma—*ſet a beggar on horſeback and he'll ride to the devil.* Buonaparte's want of foreſight was never more ſtrangely diſplayed than in his haſty declarations in favour of the Emigrants, which, as he ought to have foreſeen, ſoon raiſed a clamour among the intereſted purchaſers of their ſtolen property; when he not only retracted all that he had ſaid on the ſubject, but iſſued againſt the Emigrants, a proclamation ſtill more furious than any which had yet appeared! In his firſt letter of March 11th, he expreſsly ordered the Prefects "to *receive all Frenchmen to whatever party they had belonged!*" but, fourteen days after, he told them "*to fix their attention principally on thoſe who, by their attachment to republican principles, and by their acquiſition of national domains, preſent to the Government a*

ſecurity

ſecurity for their devotion and fidelity to the conſtitution of the eighth year." Well might our author exclaim—

"What reliance can be placed on a Government ſo verſatile even in reſpect of the principles which it publicly proclaims, and which retracts its profeſſions ſo haſtily and in a manner ſo offenſive? I am not willing to believe that the *illuſtrious* warrior meant to lay a ſnare for the too-credulous Emigrants; but it is too evident, that, at the very moment when he urged them to return, he took care to juſtify by his threats any future acts of violence which he may deem neceſſary for the *ſecurity* of his Government."

"A trait of duplicity leſs equivocal and ſtill more ſcandalous, becauſe it was wholly gratuitous, was exhibited in the letter which he addreſſed to the Army of the Eaſt, in which he told them that *he was often with them in thoughts*; ſo far it would have been nothing worſe than a pleaſantry unworthy of his ſtation, if he had not added theſe incredible words—"*Soldiers, think of the day when you will return* VICTORIOUS *to the ſacred territory. That will be a day of joy and* GLORY *to the whole nation.*"

"It ſhould be obſerved that this promiſe of a triumph was ſigned by the ſame general who had juſt authorized his lieutenants to enter into a capitulation with the enemy, in order to extricate the troops from that *fatal criſis* to which they were reduced at the moment when he deſerted them. Nay more, he had himſelf offered to evacuate Egypt, in a letter which he wrote to the Grand-Vizier, in which he told him—'that he ſhould deem that the happieſt day of his life on which he ſhould be able to terminate a war at once *impolitic and without an object.*' Would not any one be tempted to believe that he had gone to Egypt at the head of his beſt troops, merely for the purpoſe of making this pacific aſſurance in perſon?

"The moſt remarkable part of theſe two official papers, is not ſo much the groſs falſhood of the aſſurances which they contain, as their abſolute inutility; for what purpoſe could it anſwer to congratulate the wretched army of Egypt on their *victorious* career, and their *glorious* return to the *ſacred territory*, which they had not the moſt diſtant hopes of reviſiting without imploring the humanity of the Engliſh? For what purpoſe proteſt to the Grand Vizir that he had never thought of attacking his maſter? There are, in all the proceedings of this Corſican, and even in his moſt trifling expreſſions, a proſtitution of ſpeech and contempt for his fellow-creatures which form a new æra even in the hiſtory of the French Revolutioniſts.

"Yet when we ſee, that nothing has hitherto been able to diſpel the deluſion in which he has enveloped the minds of the French, not even his correſpondence in which he acknowledged to Kleber that he left him in a deſperate ſituation, we cannot but fear that there is, in the effrontery of his boaſting, in his dictatorial proceedings, in the magnificence of his promiſes, and in the terror of his threats, every thing which is neceſſary to rivet the chains of the people who have inveſted him" (or rather who have ſuffered him to inveſt himſelf) "with ſupreme power."

There is but too much truth in this laſt reflection ſo degrading to the national character of the French. But the dreadful effects which might naturally be expected to reſult from ſuch infatuation on the one part, and tyranny on the other, will, in the opinion of the author, be averted by the utter exhauſtion of the reſources of France, which exhauſtion muſt produce the ruin of the Republic. He proves, from the authentic documents

ments of the Republican Government itſelf, and from the ſpeeches and aſſertions of its miniſters and ſupporters, that the exhauſtion is as great as he repreſents it to be. Carnot, who is ſtated to be "the only regicide who has acquired the reputation of a ſtateſman," has obſerved, "France will infallibly be expoſed to new ſhocks from the diſtreſſed ſtate of her finances. There can be no *ſtability* in a State, whatever its conſtitution may be, unleſs there exiſt an equibrium between the diſplay of its ſtrength and the *reproduction* of its means."

The addreſs of *Ramel*, who was then Miniſter of the Finances, to the Corſican Uſurper, is ſtill more pointed and more remarkable.

"It is as impoſſible to govern without a revenue, as it is eaſy to reign without a ſceptre and without a diadem. Where objects of ſuperfluity daily diminiſh, objects of taxation muſt ſoon ceaſe to exiſt. Such objects can only revive in France by means of a peace, and as they gradually and inceſſantly diminiſh, the receits of the treaſury muſt alſo daily diminiſh, in proportion to the progreſſive increaſe of the taxes, and the progreſſive impoveriſhment of the people. Paper-money ſtifled the Republic in her cradle, by *volatilizing* fortunes, by depreciating the value of property, and by ſowing the ſeeds of death in all the operations to which recourſe could be had as ſubſtitutes for ſuch paper. The national domains are irretrievably diſſipated, and new confiſcations would be more ruinous than productive. All the links of the financial chain, which kept the veſſel of the State at anchor, are broken and diſperſed, and none but *the lawful Chief* can poſſibly collect them again and join them together, becauſe he alone can make a peace on which Frenchmen can rely. Such is the exhauſtion in which the revolution has plunged them, that it is not in the power of man to raiſe upon them one-fourth part of the ſum neceſſary for the ſupport of the war, nor even one-half of the revenue which the peace-eſtabliſhment would require. To ſeize the ſceptre, under ſuch circumſtances, would be to expoſe yourſelf to a cataſtrophe, more or leſs diſtant, but not leſs inevitable than humiliating. Every thing is changed ſince the diſaſtrous expedition to Egypt has deprived us of the fruits of your brilliant conqueſt of Italy, which alone had ſupplied by the booty taken from the conquered the exhauſted riches of the conquerors. This booty has eſcaped us, even in the midſt of the war, which we have no other means of ſupporting, unleſs your triumphant bands ſhould again ſeize upon the reſources of our enemies and turn them againſt themſelves. Thoſe of France have diſappeared for a long ſeries of years! Whoever dares to tell you that they are ſtill *entire*, is either the moſt ignorant of men, or the moſt inveterate of your enemies. He ſeeks to lead you to the adoption of revolutionary meaſures. Remember that ſuch meaſures can only enlarge the gulph of the deficit, that they plunged all your predeceſſors into it, and that even ſhould you ſucceed in ſubduing your foreign enemies, you will never eſcape thoſe whom the ſhocks of finance will raiſe up againſt you at home."

This addreſs of Ramel contains a true deſcription of the ſtate of the Republic and of the nature of its reſources; and the ſubſequent conduct of Buonaparte, in attempting farther conqueſts in preference to an honourable peace which he might have commanded, ſhews moſt clearly and deciſively not merely the temper of the man's mind, but

but the determined object of his purſuits and the policy of his Government.

Our author conſiders it as certain that recourſe muſt be had by the Uſurper to thoſe *revolutionary meaſures* the uſe of which Ramel ſo ſtrongly deprecates; and that his ruin will be the infallible conſequence. The progreſſive deficit of the revenue appears to be as follows:—In the fifth year the total of effective receipts was 446 millions of livres; about eighteen millions and a half ſterling:—In the ſixth year, 384, or ſixteen millions ſterling; in the ſeventh year 330, or thirteen millions and three-quarters ſterling; and in the eighth year, only 220, or little more than *nine millions* ſterling! If we were ever to degenerate ſo far from the generous ſpirit of our anceſtors, if, ſunk in ſloth and enervated by luxury, we ſhould ever ſo far degrade ourſelves as to loſe ſight of all ſuperior conſiderations, and to render this momentous war a queſtion of *arithmetical calculation*, the documents here furniſhed would ſupply the faireſt poſſible grounds of deciſion, and afford the moſt inconteſtible proofs of the wiſdom, and the prudence, as well as of the juſtice and the neceſſity, of continuing the conteſt, until the peace and ſafety of Europe can be eſtabliſhed on a ſolid and permanent baſis.

"Unleſs we ſhut our eyes againſt conviction, how can we deny that the revolutionary Monſter has almoſt conſumed, devoured every thing, and that he will daily become a ſurer and an eaſier prey, if he be purſued with vigour and conſtancy, until he has reſtored all the fruits of his plunder;—the throne, conquered territories, and confiſcated property.

"What! ſhall we ſtill dread him, when his own defenders acknowledge that it is out of their power '*to extort freſh ſacrifices from families who have nothing left to ſacrifice; to exact freſh loſſes from thoſe who have nothing to loſe.*'* Shall we ſtill dread him, when this new Government, which repreſents itſelf as, at once, ſo popular, and ſo well-obeyed, has juſt proclaimed its inability to extort from its exhauſted ſubjects more than fifteen millions" (625,000l. ſterling) "per month, leſs than one-third of what Louis XVI. raiſed in time of profound peace, and before the French Empire had been aggrandized by the conqueſt of ſo many fertile provinces! FIFTEEN MILLIONS A MONTH! and I have been reproached with having propagated *illuſive and dangerous* opinions; with having defied the Government to levy on the people of France more than *a million a day!* We now ſee the ſucceſſor of that Government, Buonaparte, arrived nearly at the ſame deficit which he left behind him in Egypt. Already at Paris, as at Cairo, that criſis is drawing nigh which will be *fatal* to him, and whence, ſooner or later, the deliverance of the ſocial world muſt reſult.

"But I ſhall be told, you have for ſome years repreſented this *criſis* as *near at hand*; yet, from every ſucceſſive fall the revolutionary Government has riſen again with a more threatening aſpect, at leaſt in appearance, and even now it announces armies more formidable than ever. Every thing indicates either that the French have ſome *unknown* reſources, or that their deficit is *exaggerated*. They have gone on, they ſtill go on, and, if one may judge of the future by the paſt, there is nothing to prove that they

* "Speech of Duveyrier the Tribune, in the firſt Seſſions of that Aſſembly."

cannot

cannot continue to go on for a great length of time.'- Such was literally the language holden, at the beginning of the campaign of 1799, by certain timid men, who quoted, with alarm, the brilliant budget in which the Miniſter Ramel promiſed his followers a revenue of 725 millions. And although at the very time when his boaſting thus impoſed upon foreigners, as that of his ſucceſſor now does, in deſpair at ſeeing the two Councils of France alſo duped by his repreſentations, and laugh at his anxiety on account of the deficit, this ſame Miniſter, in his report of the 24th of April, 1799, inſerted the following confeſſion in the records of their proceedings: "It may perhaps be neceſſary to combat an *objection* which has been often made, but which has never been *inveſtigated*; when it has been obſerved that the ſervice ſtill being ſupported in the midſt of ſurrounding difficulties, either the obſtacles muſt have been *exaggerated*, or there exiſted ſome *unknown* reſources. Such reaſons were alledged during the fourth year; and during the preceding years, circumſtances were different, yet were they obliged to paſs a law for the *liquidation of arrears*, and a ſimilar law was paſſed in the fifth, and in the ſixth year. It muſt not be concealed from the Republic, whoſe members love to know the truth and are worthy to hear it, that the *deficit* between the receits and expenditure is the *wound of the State*; and is the greateſt of all evils that can poſſibly afflict a Government."

The only poſſible means of warding off, for a time, the natural effect of this alarming evil, is by continuing the war, for the purpoſe of ſupporting the army at the expence of foreign powers. This was the principal motive which influenced the renewal of hoſtilities on the Continent in the laſt year of the reign of the Directory, who, preſſed by their adverſaries, in the Council, were compelled to diſcloſe the fatal ſecret to France and to Europe.

"In 1797, the Directory being ſtrongly preſſed by certain Legiſlators, (the very men whom they afterwards tranſported) to conclude a peace, had not recourſe to any of their uſual pretexts, but, in a private conference, put this plain and pithy queſtion to them—WHO WILL SUPPORT OUR ARMIES? Dreadful anſwer, which is alone ſufficient to explain the otherwiſe inexplicable conduct of the Directory, the invaſion of Switzerland and Piedmont, the expedition to Egypt, the ſeizure of Malta, and the rupture of the negociations at Raſtadt.

"WHO WILL SUPPORT OUR ARMIES? Neighbours of France, you hear this queſtion! needs it any commentary? *You* are deſtroyed to ſupport them; *you* are deſtined to pay the inſtruments of your ruin. Let your Princes again ſuffer themſelves to be ſeduced by this military Government; let them diſarm you will ſoon ſee that Government inflame its volatile people, and again collect them by the ſound of the martial trumpet, and by inviting them to *bring to France the riches of the world.*"

Lecoulteux endeavoured, but in vain, to combat by ſolid reaſons the ſplendid chimeras of *Garat* and *Lacuée*, all of which have been adopted and purſued by *Buonaparte*, and will be adopted and purſued by every ſucceſſive ruler of revolutionary France.—There are ſome obſervations ſo juſt in two of the ſpeeches of Lecoulteux, that we cannot reſiſt the temptation to quote them.

"I ob-

" I obſerve 1ſt. that there is neither liberty nor ſovereignty for a people who are deſpoiled of their property or exhauſted by tributes; 2nd. that, even ſhould we exerciſe the right of conqueſt in Italy, it is not, with the ſyſtem which now prevails in Europe of making war only with numerous armies which require *an enormous pay* and immenſe ſupplies of proviſion, that the conqueſt of a country can ENRICH the conqueror. In my eſtimation, on the contrary, one *tax* well eſtabliſhed, prudently impoſed, eaſily collected, will add much more to the ſtrength, power, and credit of France confined within her preſent limits, than the ſpoils and tributes of conquered nations."

Again, when bent on renewing the war, he warned them of the danger reſulting from the encouragement of a military ſpirit, and military habits, he told the nation —

" That led away by this impulſe, they would ſoon have no other induſtry, no other habits, no other labours, no other morals than thoſe of war, becauſe in war alone would they find the means of exiſtence, and their reſources. *How*, in that caſe, *ſhall we ever be able to make peace?* What meaſures can we take for drawing a conſiderable portion of the people of France from the mode of life to which they will have become habituated?—Do we wiſh for peace?—its return muſt be preceded by ſeveral regulations of importance, at the head of which, I ſhall ever place that which will ſecure to the Government an annual revenue independent of caſual ſupplies and military contributions, a revenue ſufficient, not merely in *opinion* but in *fact*, to meet the expences which you yourſelves have ſanctioned and ordained. Of equal importance alſo, in my opinion, is that which will create for the people of France a durable revenue dependent on their labour, their ſoil, their induſtry, their relations with foreign powers, their friends or allies;—a revenue independent of their conqueſts, their armies, and their *adventures*."

The want of money had a viſible effect on the means taken for recruiting the army at the cloſe of 1798; moſt of the conſcripts who joined were deſtitute of cloathing, arms, and accoutrements; but, what is ſtill more curious, in this free country where the ſpirit of *liberty*, i. e. of *military plunder*, is ſaid to actuate every mind, the conſcripts deſerted in crowds, and not one-tenth part of them marched to the frontiers.

" This dreadful reſult of a levy which the Legiſlative Body had decreed as a *prodigy* which it could *eaſily* accompliſh, muſt have ſurprized them the more as they had pronounced a ſentence of *diſinheritance* on all who ſhould fail to join on the appointed day. It is even aſſerted, that the *Marechauſſee*" (a regiment of horſe formerly employed for the purpoſe of ſecuring travellers from the depredations of highwaymen, and for the detection and apprehenſion of thieves and deſerters) " had recourſe to a means equally ingenious for conducting them to the armies. If a reſpectable Journaliſt may be credited, they bound them together four and four, by the aid of a machine called a *quadrille*, which only left their legs at liberty. But what was ſtill more curious than this moving pillory, was the eulogy pronounced on the young citizen-conſcripts, by Francis de Neufchâteau, Miniſter of the Home Department. " Their meeting, their departure, and their arrival will be

ſo

ſo many *feſtivals*. It is not now, as it formerly was, when a croud of wretched militia-men, choſen by lot from the lower claſſes of people, were dragged, in tears, from the boſom of their country.—All the children of the firſt families now arm, without exception, in defence of their own cauſe. They ſet out with joy, and the ſongs of liberty accompany them on their road. They go without any uneaſineſs for thoſe whom they leave behind."—Never, ſurely, did the world exhibit ſuch a nation of impoſtors!

On the ſubject of peace with the French Republic, the ideas of M. D'Ivernois are perfectly conſonant with our own. He repeats what we have laboured, over and over again, to preſs upon the minds of our countrymen that "ſo long as the decree of the 19th of November, 1792, ſhall not be expreſsly revoked, ſo long as it ſhall exiſt in the archives of thoſe who are indignant at being ſuſpected of having entertained thoughts of *republicanizing* Europe, all their pacific propoſitions will be nothing more than empty declamations, extorted from them, from time to time, by the diſtreſſed ſtate of their finances."

Again—

"All treaties of peace which ſhall not be ſigned on their extreme frontier, or which ſhall aggrandize their territory, will infallibly contain the germs of perpetual war. However ſincere Buonaparte may be thought, when he ſigns them, ſtill no dependence is to be placed on his word, until he ſhall give a catagorical and ſatisfactory anſwer to this queſtion;—WHO WILL SUPPORT YOUR ARMIES?"

We earneſtly exhort the Miniſters of this Country to attend to theſe important points, and to weigh the probable conſequences of a peace, formed under ſuch circumſtances, and having, in it, no one feature of ſolidity or permanence. Let them look forward to the time when France, in violation of the treaty of peace, ſhall meditate and execute new projects of hoſtility; and let them think, moſt ſeriouſly, what then will be the feelings, what then the opinions of their countrymen! If they will *purſue* our author through the train of reaſoning which is contained in the concluding chapter of this volume, they will there find that it is impoſſible for the French Government to maintain its armies at its own expence; and they will diſcover alſo, in the comparative ſtatement of the reſources of the two countries, the moſt ſolid grounds of ſatisfaction, if they purſue a ſteady, conſiſtent, and honourable line of conduct, but inceſſant ſubject for reproach, ſhould they ſacrifice the ſolid intereſts of Britain to a too-eager longing after peace.

We muſt again return our thanks to the author for the maſs of intereſting information which he has collected together, and again expreſs our regret that his work has not appeared in an Engliſh dreſs.

Le Véritable Amateur de ſa Patrie; i. e. *The True Lover of his Country*; *or, a Treatiſe on Sovereignty, with reſpect to its Origin, its Object, its Functions, and its ſeveral Modifications; with a conciſe Deſcription of the Revolutions of the Roman Republic, of the Kingdom of England, and more particularly that of France.* By M. Clemence. Pp. 224. Dulau. 1801.

"Religion is the baſis of all good politics."

THIS is the leading poſition of the little volume before us. The author ſays—"As ſoon as we loſe ſight of reſpect to the Divinity, then the words juſtice, truth, virtue, and love of our country, which alone can render ſociety amiable and happy, would be only names, without reality and void of ſenſe. Religion is founded upon an immovable baſis; but *were it even falſe, it would be deſirable that it were true*, in order to repreſs the paſſions incident to human nature, to conſolidate and confirm ſocial order, and preſerve the peace of States. It was for this reaſon, that even the heathen legiſlators have always ſupported their laws by the worſhip of ſome divinity."

Theſe are truths which infidels, even *modern* infidels, have admitted, and muſt for ever admit. Voltaire, the bold, the blaſphemous, enemy of Chriſtianity, was convinced of the abſolute neceſſity of divine worſhip.

"Si Dieu n'exiſtait pas il faudrait l'inventer*,"

ſaid he; and on this ſentiment he dwelt with peculiar pleaſure.

M. Clemence pretends not to originality, but candidly tells his readers, that "this work is only a collection of what many celebrated authors, ancient and modern, have ſaid before" him.

"I pay," he continues, "to their talents and knowledge an homage dictated by gratitude. If I compreſs their principles in ſo ſhort a ſpace, it is in order that they may the more readily be laid hold of by ſuch as have not ſufficient leiſure to collect them from their original ſources."

Such an employment of time is laudable; and we would willingly promote the circulation of a book ſo likely to produce beneficial effects among thoſe claſſes of people for whoſe peruſal it is more particularly intended.

It is neceſſary to remark, that *The True Lover of his Country* is printed in French and Engliſh, on alternate pages.

Quelques Semaines de Paris—Pariſian Weeks. 3 Vols. 12mo. 1801.

"To correct the manners, we ſhould unveil them."

SUCH is the motto which the author of this work has adopted. As a truth, however, it can be only partially received; for it will not be denied, that there are manners ſo diſguſting, ſo infamous, ſo

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* If there exiſts no God, one ſhould be invented.

pernicious,

pernicious, as to be wholly unfit for the public eye. For the preſervation of order and morals in the community, it is neceſſary that the licentiouſneſs of brothels ſhould be expoſed to the vigilance of the Police; but ſurely that licentiouſneſs is unfit for general inſpection, particularly of the female part of ſociety, whoſe minds cannot be too ſedulouſly reſtrained from the knowledge of evil.

We have not forgotten—we ſhall not eaſily forget—that truly infamous publication, THE NUN, by *Philoſopher Diderot.* It contained a developement of ſcenes, which, if they ever exiſted, but in the vitiated imagination of the author, ſhould, for the honour of humanity, have been for ever concealed The book now before us is almoſt equally reprehenſible. The author's intention might indeed be good; but, like Dryden's plays, his performance "ſmacks too ſtrongly of the vices which it affects to reprehend." In unveiling the manners, the flagrant immoralities of French republicans, he has outraged decency and every thing that is virtuous.

It is as unjuſt to withhold praiſe, as to omit cenſure, where it is merited. The baneful effects of gaming (with ſome judicious comments on that deſtructive vice) are here ſucceſsfully expoſed. The author, too, expoſes the folly and libertiniſm of thoſe who *have been* in power, and the miſery of thoſe who are ſo unfortunate as to exiſt under the control of ſuch authority as modern France exhibits. But mark the boaſted freedom and independance of the French ſpirit!—We cannot refrain from *amuſing* our readers with the following very MODEST, and, no doubt, *very juſt* eulogia on that great man—that hero who was born to be admired; that unrivalled, unequalled wonder of the world, Bonaparte, Firſt Conſul of France!

"Extortion organized itſelf at all points! the territory was about to be invaded! diſcord fanned the flames of civil war, fomented by tyrannical and diſaſtrous meaſures! Our armies, deprived of all by the enormous dilapidations of their chiefs, were on the point of breaking forth, when a man—*an extraordinary man—a man whoſe merit ſurpaſſes his reputation—a man habituated to enchain victory and the elements to his fortune,* returned from the diſtant ſhores of the Eaſt! He ſaw that a revolution was indiſpenſible; that it muſt be entire and unprecedented!—In reviving hope in the hearts of the French, he thought to make them abjure that indifference ſo prejudicial to their glory; and, in enſuring their future happineſs, he wiſhed to influence them in its promotion. He ſaw that he muſt compleat it at once; that the more dangerous the enterpriſe, the more it required an *enlightened and ſuperior underſtanding.* THE GREAT MAN KNEW HOW TO APPRECIATE HIMSELF; *he dared, and his courage was crowned with ſucceſs.*"

Is this irony?—O ſhame, where is thy bluſh!

A new Method of Inſtruction for Infancy, including Moral Leſſons for Children of five or ſix Years, Dialogues, a Tale, detached Maxims, Models of Compoſition, Hiſtorical and Moral Romances, and a new

Method for teaching Children to Draw and Paint. By Madame de Genlis. 1 Vol. 12mo. Hamburgh. 1799.

THE "Models of Compoſition," intended for children of ten or twelve years old, form the principal, and moſt intereſting, *novelty* of this work. A queſtion is propounded, as—"What are the advantages and inconveniences of a great fortune?" To this, the anſwer or explication, ſerving as a model, is annexed; which, having peruſed, the pupil is required to deliver the ſubſtance thereof in his own words. Several ſubjects are thus diſcuſſed; after which, queſtions of compariſon are delivered; and, to them, ſucceed "Falſe Opinions," with their "Refutations," all treated in a ſimilar manner.—As the eradication of error is at all times ſerviceable, the "Refutations" merit particular praiſe.

Something, reſembling this mode of improvement in compoſition, has been recommended (we believe by Dr. Blair) and certainly is very judicious. As far as it relates to children, however, the idea appears to have originated with Madame de Genlis.—The whole of our author's plan is reſpectably executed, and may be rendered uſeful.

Mémoires Anecdotiques, &c. i. e. *Anecdotes tending to illuſtrate the Hiſtory of the French Revolution.* Publiſhed by the Tranſlator of Oberon. 12mo. Pp. 268. Fuchs. Paris. 1801.

THIS little volume contains the melancholy hiſtory of two families, proſcribed by the tyranny of the revolutionary government of France, and expoſed to all the horrid oppreſſion, perſecution, and cruelty, which have ſo ſtrongly marked the reigns of every ſanguinary deſpot who has ſucceſſively uſurped the ſupreme power in that deſolated country, ſince the diſſolution of its lawful government, and the murder of its lawful monarch. The firſt of theſe, written in 1796, is the hiſtory of a young man, who, having left France at the beginning of the revolution when very young, is anxious to reviſit his native country, where he has left an aged mother, and an amiable young lady, (his couſin,) to whom he is bethrothed. The means adopted for the gratification of his wiſhes, the obſervations which he makes, and the dangers which he encounters, form a pleaſing and intereſting narrative. After the houſes of his father and uncle had been reduced to aſhes by the mob, who had murdered his father, the remainder of his family repaired to Paris, which ſeemed to be the only place of ſafety.

"They hoped, by leading a retired life, and taking no cognizance of political intrigues or public affairs, they might live unnoticed and unknown: Vain hope! the greateſt afflictions awaited them.

"The domiciliary viſits did not allow them to remain long unknown; one of the Principal Jacobins, miniſter to Robeſpierre, caſt his eye on Sophia, (that is my couſin's name,) who had the misfortune to pleaſe him. He accordingly propoſed to marry her; that is, to live with her untill his paſ-

ſion

ſion ſhould be ſatisfied; for marriage had ceaſed to be any thing more than a mere matter of convenience, which laſted no longer than till either of the parties wiſhed to diſſolve it; it was an additional lure, a new incitement to libertiniſm.

"Sophia rejected his propoſition with horror;—nothing more was requiſite to effect her ruin and that of her friends; they were all members of a perſecuted caſt, and therefore they were all enemies to the ſtate; they were denounced as ſuch, apprehended, and thrown into priſon, amidſt hundreds of innocent victims.

"Sophia's father ſoon loſt his life by the revolutionary axe, and his daughter and her mother daily expected the ſame fate. They eſcaped, however, after they had been impriſoned fifteen months, and retired to a country town, where Adrian (ſuch is the name of the hero of the piece) at length reſolved to join them.

"I burnt with the deſire of reviſiting my friends and my country, of which I had been declared the enemy, though never was it dearer to me. Every emotion of my heart declared this truth; and I felt an intereſt in her ſucceſs; I deplored her diviſions and her misfortunes; I traced, in the map, all the movements of my antient comrades; I rejoiced in their victories; I wept whenever a want of diſcipline, or the diſorders of the ſoldiery obſcured the glory of their triumphs!"

His remarks on the ſtate of the country, as he paſſed from the frontiers of Switzerland to Paris, are ſtriking.

"The depopulation of the villages was very perceptible; in many parts of the country I ſaw none but women, old men, and children, all of whom were employed in the cultivation of the earth. Moſt of the young men had died in the field, or in the courſe of the revolution, or were yet with the army. I perceived a void of ſeveral generations, which the lapſe of a century would be ſcarcely ſufficient to fill up. This obſervation led me to reflect on the cruel war which ſtill raged, and I could not conceive how it was poſſible for men to ſacrifice the happineſs of their country and the precious blood of their countrymen, to the mad pride of extending a territory already too extenſive, by the conqueſt of countries, which the language, habits, and genius of their inhabitants, have ſeparated from France by inſurmountable barriers. I often entered into converſation with peaſants whom I met on the road; I ſounded, as far as I durſt, their opinions and ſentiments, and I found them nearly all of one mind. Tired of the revolution, anxious for peace, tranquillity, order, and religion, practicable laws, and men of integrity at the head of all public offices. Whenever I obſerved a beautiful country ſeat, ſome ancient caſtle, a convent, or a manufactory, I enquired the name of the proprietor. At one time he proved to be a *Repreſentative*, who had acquired the widow's or orphan's inheritance; at another, a contractor, who, three years before, had worn wooden ſhoes, and who, after having abuſed the confidence of government, poiſoned the ſoldiers with bad proviſions, and, (as a journaliſt well obſerved) diſtributed paſteboard ſhoes and canvas ſhirts to the defenders of the country, had retired to enjoy in peace the fruits of his patriotiſm. Several manufactories had been converted into magazines for the army; and a Jew Rabbin from Amſterdam, had converted the church into a ſynagogue!!!

"In paſſing through a conſiderable town, the capital of a department, I ſaw a magnificent chariot rolling along, drawn by two ſuperb horſes: it

was the only carriage in the city, which was formerly a very opulent place, and contained a great number of carriages. I was curious to know whose it was, and, on enquiry, I found it belonged to a Commiſſary of the Government!!!"

The deſcription of Paris is equally deſerving of notice.

"While I waited for my letters, I viſited every part of the ancient capital of France. I was every where accompanied by my friends, whoſe aſſiſtance was indeed neceſſary, for Paris was no longer the ſame, and I ſcarcely knew it again. I ſhould have been leſs a ſtranger at Rome under the reign of the firſt Emperor, than in the city in which I was born, and from which I had not been abſent more than five years. The houſes, indeed, with ſome few alterations, were the ſame, and the ſtreets were the ſame; but the inhabitants were very different.

"Moſt perſons of opulence had become poor, but all the poor had not become rich, for never was wretchedneſs ſo general: but certain characters had enriched themſelves at the public expence, and in their eyes it was a crime to maintain, that every body was not happy. At every ſhop I met with ſtrange cuſtoms, and figures ſtill more ſtrange.

"With the legiſlators the Roman tunic had been replaced by the red cap; but neither the red cap nor the Roman tunic had ſobered the heads of the Pariſians. Sometimes, on ſeeing Deputies, Directors, and State Meſſengers, paſs in their dreſs of ceremony, I fancied myſelf at a performance in the ſuburbs of St Anthony, during the antient Saturnalia in the Capitol; for the modern Senators had adopted the dreſs of the antient Romans; and I was told that they were ſo diſguiſed by them, that their oldeſt friends ſcarcely knew them.

"Muſt not the people always have their maſquerades? ſaid one of my friends who obſerved my ſurprize. whether it be men dreſſed in a tunic or a harlequin's jacket; like Punch, or a Turkiſh nobleman; with a hat a la Henri IV, or with the cap of Folly, it is ſtill a maſquerade; and it is indiſpenſibly neceſſary to thoſe who govern, in order to influence the minds of the people, whoſe reaſon is ſeated in their eyes.

"Moſt of the houſes were as much diſguiſed as the inhabitants; thoſe of tradeſmen, taverns, public houſes, &c. were covered with patriotic emblems, liberty-figns. daubed over with the national colours. It ſeemed as if the people, afraid of forgetting that they were free, were reſolved to have objects to remind them of it perpetually before their eyes. There were altars to liberty, ſtatues of liberty, liberty ſquares; liberty was every where inſcribed, but I never could find any one who could define the nature of French liberty. If it were poſſible that a foreigner, ignorant of our revolution, could have come to Paris, he would have been induced to believe that a new horde of Vandals had taken poſſeſſion of the city; for he would have every where deſcried the ruin of ſome edifice which had been deſtroyed, becauſe it was conſtructed under the ancient Government, and, in moſt of the decent houſes, this death warrant—*National Property.*

"I viſited the different theatres, the number of which was conſiderably augmented, but to the prejudice of the dramatic art, of manners, and of morals. They no longer performed any of thoſe maſterly productions which had dignified the French Theatre. The public no longer thought with Corneille, no longer wept with Racine, no longer laughed with Moliere; *Cinna, Polieucte, Athalie, Zaire, Le Tartuffe, Le Miſanthrope,* had all been baniſhed from the ſtage as Royaliſts; they were as unknown to the

Pariſians

Parisians as Numa, Metellus, Scipio, Fabius, or the Knights *of the Round Table*. Instead of the chef-d'œuvres of the human mind, we saw pieces the most dismal and tiresome; stupid comedies, very patriotic, but utterly destitute of probability, nature, or interest. I did not know whether to ascribe this change to the bad taste of the authors who wrote for the stage, or to that of the public. The audience was no longer composed, as formerly, of enlightened amateurs, whom a refined education, a pure taste, and a solid judgment, invited to the enjoyment of the most noble, as the most delightful of all recreations.

"The boxes were filled with abandoned women, and contractors still more abandoned, who came to make a most indecent display of the fruits of their prostitution or of their rapine, and to insult the public misery by their shameful luxury. If here and there was seen by chance some decent man or woman, they appeared humiliated at finding themselves in such company.

"The pit was filled with persons of all descriptions, most of them without knowledge, education, or discernment, applauding the most insipid jokes, or the most gross obscenities. On expressing my surprize at this to my friends, they answered—"You would be less astonished, if you had witnessed, like us, the events which have had an influence on the taste of Frenchmen; this nation is no longer the same that it was; seven years of a revolution, unexampled in the annals of the world, have totally changed the inclinations and character of the people. They have ceased to laugh, and must have something extraordinary to amuse them. Accustomed, during that period, to the most sanguinary scenes, to the harangues of those furious orators who shewed them happiness in perspective, and gave them misery in reality, they are no longer pleased with simple and natural representations, but require, on the stage, supernatural scenes: hence these monstrous productions, this enfeebled style, and these improbable incidents, which are only astonishing to such as have their taste still uncorrupted, or who are strangers to the effects of the revolution.

"The famous *Museum* contained a heap of precious articles, taken away from foreign countries, and from the confiscated cabinets of the curious. Every day a fresh supply arrived, and the whole formed, perhaps, the most complete collection of curiosities which ever existed! But the sight of them only excited, in my mind, sentiments of grief and pain. The scarcest stones were obscured in my eyes by the means by which they had been acquired. I could not look at the most esteemed picture, without reflecting that its master had, doubtless, either perished on a scaffold, or else dragged on a miserable existence in some obscure corner of the globe; and the most beautiful statue appeared to me stained with the blood of some unfortunate being. Let us quit this place, said I to my friends—the richest collection can have no charms for me when I know it to be the fruit of injustice, persecution, and violence."

This sentiment reflects credit on the head and heart of the author; and, for the honour of human nature, we wish that the same objects may always produce the same reflections in every mind.

"My conductors made me observe the spirit of *jobbing*, (agiotage) which prevailed universally, and extended to every article; silks, coals, mandats, wood, shoes, butter; it infected rich and poor, young and old, women and children. Jobbing seemed to be still more necessary to the Parisians than plays.

"Honeſt men, ruined by the revolution, jobbed like the reſt; it was the only means of ſubſiſtence that remained to them. Never had the circulation of money, or its repreſentative, been ſo rapid; people bought and ſold, and re-bought what they had ſold in order to ſell it again. This was called trade; but it was a wretched trade, which only tended to enrich a few rogues.

"Certain perſons turned uſurers, and lent money at the moderate intereſt of five or ſix per cent. per month. The love of gain had ſtifled every generous impulſe of the heart, and degraded every mind; but what afflicted me moſt, was to ſee immorality, irreligion, and a total abſence of all principle, among the great maſs of the people. I fancied myſelf in a nation of atheiſts. The children were brought up in that perſuaſion; they had no reſpect nor conſideration for their parents, who inſtilled into their minds no one principle of religion or morality; they lived like beaſts, without that reſtraint which checks the indulgence of human paſſions, without that conſolatory idea which ſoothes the pain, and without that beneficent reſignation which teaches man to ſupport it.

"I ſhuddered as I reflected on the perverſeneſs of the ſucceeding generation, which I could not but conſider as a ſcourge, not leſs dangerous to France herſelf, than to her neighbours.—I ſaw irreligion ſtifle the ſentiments of nature in the hearts of men, and ſilently deſtroy amongſt the people the principles of ſocial order. Conſidered in this point of view, hiſtory preſented to my mind a horrible picture of crimes and calamities; the earth appeared, to my imagination, covered with a deadly veil, more ſiniſter than the ſtandard that is diſplayed in the days of revolt, more gloomy and more alarming than the black flag which covers the lofty towers of a city infected with the plague. Already were the dreadful effects of this profligacy viſible; nothing was talked of but theft, murder, and ſuicide; the country was uninhabitable; and, at the approach of winter, every one fled to the towns in ſearch of that ſecurity which was not to be found, for even there crimes were triumphant. At one time we heared of a mother and her daughters ſtripped of their all, and afterwards violated, by brutal ruffians; at another, of a ſtage ſtopped and robbed, and all the paſſengers murdered, that no proof might be left againſt the culprits; here, a child, ten years old, though taken in the fact, denied the theft with unparalleled effrontery; and there, the father of a family plunged in the river, that he might not ſurvive the miſery of ſeeing his children periſh with want.

"Alas! I one day exclaimed, when ſhut up with my friends, we were deploring the fatal effects of this political ſcourge, ſuch then are the fruits of that revolution which was to atchieve the happineſs of the world! Whereever I caſt my eyes I perceive nothing but crimes, hatred, and vengeance, perſecutors and perſecuted. It was thought that nothing more was neceſſary to enſure happineſs than a revolution; but it is not ſufficient to be free in order to be happy, the ſources of freedom itſelf muſt be pure, and freedom itſelf muſt be durable; but how can that edifice be durable, which is founded on the moveable baſis of immorality and error?"

Theſe are judicious reflections which muſt have daily occurred to the mind of every honeſt man; and certain it is, that ages yet unborn are deſtined to feel the effects of this direful ſcourge, and that Republican France will prove a puniſhment to herſelf, and a curſe to her neighbours!

After

After Adrian had found his family, and was about to be married to his Sophia, the greateſt difficulty occurred in finding a prieſt to perform the ceremony. "All religions were tolerated; but, by one of thoſe contradictions which were obſervable in every part of the adminiſtration, the true Catholic religion was the only one that was proſcribed."—Such will ever be the caſe where an eſtabliſhed religion is deſtroyed, and univerſal toleration proclaimed.

Adrian is diſcovered, after he has remained ſome time in France, by a Jacobin officer of the Municipality, the ſame who had made a propoſal of marriage to Sophia at Paris, and who now renewed his licentious addreſſes. This man threw Adrian into priſon, where he was condemned to die, but effected his eſcape, through the active perſeverance and reſolution of his wife, and the benevolence of a friend, who, though a French Republican, proved to be an honeſt man. Exceptio probat regulum.

The ſecond hiſtory is entitled "Thecle de Flormont," the heroine of which, a married woman, had alſo become an object of deſire to a man in power, who contrived to throw her huſband and father into priſon, though they had never emigrated nor even committed any offence; and, in order to puniſh her for her refuſal to comply with his adulterous propoſals, conveyed her to Lyons, under a pretence of making her happy, by reſtoring to her her impriſoned relatives, but, in fact, to enjoy the barbarous gratification of rendering her an eye-witneſs to the execution both of her father and her huſband!

We believe theſe to be true accounts; there is certainly nothing in them ſo atrocious as thouſands of facts which have been publiſhed by the authority of the Regicide Government of France. They are told with ſimplicity; and, independently of the obſervations with which they are interſperſed, the facts themſelves inſpire the reader with a lively intereſt.

Voyage en Grèce.—Travels in Greece, by Xavier Scrofani, a Sicilian; performed in 1794 *and* 1795. *Tranſlated from the Italian, by* J. F. C. Blanvillain, Tranſlator of Paul and Virginia. *With a General Map of Ancient and Modern Greece, and Ten Tables of the Commerce of the Venetian Iſlands, of the Morea, and of the Southern Romelia.* 3 Vols. 8vo. 1801.

SIGNIOR Scrofani is a ſentimental and energetic writer. In his prefixed addreſs to his friends, he ſays:

"All civiliſed nations muſt be fully acquainted with the antiquities of Greece; and, from another cauſe, I aſpire not to the honour of inſtructing them: the greatneſs of the taſk, which is far beyond my capacity, deters me. But, if I cannot inſtruct, I may perhaps ſucceed in amuſing. I have enjoyed much, becauſe I have felt ſenſibly: but, to produce the ſame effects on my readers, it is not ſufficient to find in them a diſpoſition ſimilar to my own, inclined to melancholy and ſenſibility, they ſhould alſo, like me, have beheld the ſtriking and awful ruins of Greece, the bright ſun of Sparta, of Athens,

Athens, and of Thermopylæ; in fine, they ſhould enter into the natural diſpoſition of my heart, which induces me to love—to love with ardour, all that ſurrounds me, which expands my ſoul to the proſpect of all that is ſtriking and delightful. You, my dear friends, you only can believe me; you know how dearly you were cheriſhed as ſoon as you became known to me; and you are convinced that my heart, incapable of indifference or ſuſpicion, can never ceaſe to love you. This is ſufficient for me: I deſire no addition to my happineſs. If permitted to mingle your names with my laſt ſigh, I ſhall die ſatisfied."

From an author who writes thus, it may be expected that his feelings will frequently overpower his reaſon. He is indeed ſometimes extravagant and querulous; but, as far as we can judge from the French tranſlation before us, he is an intereſting and pleaſing writer, by no means deficient in requiſite information. So many travels into Greece have been publiſhed; the various beauties and antiquities of that celebrated country have been exhibited in ſo many points of view, and ſo much has been ſaid on the ſubject, that, without detailing the route of the preſent writer, we ſhall merely preſent our readers with a few excerpts, ſuch as, by their novel or amuſing turn, are calculated to excite attention.

A brief account of the ſiege of Corfou, and its deliverance from the ravages of the Turks in 1716, is ſucceeded by the following entertaining paſſage:

"The inhabitants of Corfou attributed this event (the deliverance of the town) to a miracle of St. Spiridion, and the *Mareſchal de Schoulembourg* to his own military talents, and the valour of his ſoldiers. The ſenate of Venice, not to be at variance with ſo great a ſaint, or ſo great a general, ordained an annual feſtival in remembrance of the miracle; and, as a reward to the general, decreed the erection of a ſtatue in the fortreſs of Corfou, and ſettled on him a penſion of 36,000 ducats. The general pleaſantly ſaid, that the Venetians had given from fear, what merit demanded as a recompenſe. He was right: for the iſlanders had contributed much more to the defence of Corfou than he had done, who alone had received a reward. The body of St. Spiridion belongs neither to the Church nor to the Government, but to a particular family, that of the *Bulgari*. It is tranſmitted from father to ſon, as a vineyard or a field of olives; it is ſpecified in marriage contracts and teſtamentary acts. Though treated ſo lightly, this ſaint ceaſes not to perform miracles which produce conſiderable advantage to his poſſeſſors. Among all the ſaints of the Greek communion, St. Spiridion alone acquires a fortune: his reputation is ſo ſpread through the Levant, that even the Turks, when in danger, promiſe to go to Mecca, and ſend preſents to St. Spiridion. Accordingly we ſee, among the votive offerings hung round the altar of this ſaint, Turkiſh ſcymitars, ſhoes, and turbans."

After giving a deſcription of Cephalonia, our author mentions a phenomenon, ſingular perhaps in the hiſtory of nature. On the 11th of July, 1765, at half after eight in the morning, the inhabitants of Cephalonia felt a ſlight ſhock of an earthquake; at the ſame day and hour of the following year, a ſomewhat heavier ſhock was experienced;

enced; and, in 1767, a third ſhock took place, which deſtroyed the towns of Argoſtôli, Lixuri, Guiſcardo, and Samos.

We cannot refrain from tranſlating the following letter, which exhibits ſome curious remarks on women, and records a ſtriking and extraordinary fact, which, for the ſtrange combination of paſſion which it unfolds, can perhaps ſcarcely be equalled.

"Without doubt, my dear A—, you are perſuaded that women of the tendereſt ſenſibility are always the moſt ſuperſtitious. In admiring Sappho, who precipitated herſelf into the ſea, and Clelia, who ſwam acroſs the Tyber, you imagine that we can never again meet with women of this character. Well! learn what a young girl of Zante has performed; who, if ſhe had lived among the Greeks or Romans of paſt times, would have been capable of yet greater things. *Helen Mattaranga*, aged twenty years, lately witneſſed the deceaſe of a young man of her village, whom ſhe had loved. She was to have married him; but her parents, from intereſted motives, had compelled her to marry another. The night after his interment, Helen ſaw the phantom of her lover, ſtanding in ſilence at the foot of her bed. It appeared to her on the ſecond and third nights immediately following. She at firſt imagined, that her lover's ſoul was in Purgatory, and that it came to demand relief of her; in conſequence of which ſhe cauſed two maſſes to be ſaid, diſtributed bread and money to the poor, and ſent an offering of a fine fat ſheep to the convent of *Panagia*. The ſpectre continued not the leſs its regular appearance; on the contrary, it afterwards appeared as ſhe began to ſleep. How then was ſhe to be delivered? Superſtition furniſhed the means, and here they are:

"One night, when her huſband is at a neighbouring village, ſhe riſes, takes with her a hammer and nails, goes barefooted to the burying-ground, takes the body of her lover out of the earth; and, notwithſtanding the fetid odour, and the corruption which it exhales, ſhe embraces it repeatedly, bathes it with her tears, and then drives four large nails through the feet and hands. Having thus faſtened it to the earth, ſhe returns home, paſſes the remainder of the night in tranquillity, and from that time the ſpectre diſcontinues its viſits. What an unheard of mixture of courage, ſuperſtition, and love! Picture to yourſelf this young girl, in the middle of the night, terrified at the ſight of the phantom; behold her leaving her home, approaching the tomb of her lover, feeling round it, recognizing his body, uncovering it, ſuffering the almoſt inſupportable odour, embracing it!—outraging it!—What agitated feelings! what chilling perſpirations! How much the fear of being ſurprized muſt perturb her ſoul, and freeze her ſenſes!—Yet this woman, whoſe ſenſibility, in ancient times, would have been celebrated on the theatres of Greece, was on the point of being puniſhed with the utmoſt ſeverity. Helen confided her ſecret to a friend, and this friend to the relations of the deceaſed, who failed not to make their remonſtrances; and, according to an ancient law, to demand the death of her who had dared to outrage a dead body. The overſeer, Bembo, proved an advocate and protector to this young girl, and ſuppreſſed the affair. Without doubt he was worthy of commanding, for he knew the value of ſenſibility.

"A few more words on the women of Zante. The beauty of the ſex, in all countries of the world, indicates, at firſt ſight, that the people are hoſpitable. It was not without reaſon that the Greeks placed the tem-

ples

ples of Venus at the gates of their towns. To become acquainted with the civilization of a people, travellers ſhould at firſt obſerve the women. If they are handſome, they are humane; and, conſequently, will have ſoftened the natural ferocity of the men. At Zante, the women are kept locked up, and never go out unleſs they are maſked. They never, at any time, receive or make viſits, nor are ever preſent at any public ſhew. The Zantiots extend their jealouſy and brutality, even to the offence of religion itſelf; they permit their wives to go to church but once a month; their ſiſters and daughters but once a year; then always at midnight, and maſked. The Turkiſh women, ſubſervient to the moſt jealous people in exiſtence, go out when they pleaſe, provided they are veiled: and we all know that the veil is the completion of grace and beauty. Where then is there at Zante, this flower ſo much ſought for, and ſo precious? It grows not there: or, if it at all appear, it is languiſhing, pale, dying, ſpiritleſs, and enfeebled, as the plants which naturaliſts encloſe beneath their glaſſes."

Whether Signior Scrofani has been paying his court to the *Great Nation*, or whether his tranſlator has taken the opportunity of interweaving a compliment to his own country, we know not; but, after a delineation of the character of the modern Greeks, and a comparative view of the country in the ages of its glory, and its preſent enſlaved and degraded ſtate, the following eulogiſtic apoſtrophe preſents itſelf:

"Conquerors of the earth! revive the glory of Athens, of Sparta, of Corinth, of all the Greeks; in a word, of the deſcendants of thoſe from whom we inherit the arts and ſciences, morality and liberty: it is of you only that this enterpriſe is worthy."

The tendency of this paſſage is ſufficiently obvious: from us it requires no comment.

The following antithetical character of the Turks appears to poſſeſs the merit of novelty; and, on that account, we lay it before our readers:

"In the Turks are united modeſty and pride, avarice and prodigality, greedineſs and benevolence, parſimony and profuſeneſs, temperance and exceſs at table: though obſtinate, they yield with the greateſt facility; vindictive, they are the firſt to embrace their enemies; ungrateful to their benefactors, they are themſelves frequently benevolent; the friends of humanity, yet diſgracing the dignity of man; jealous and patient; indolent and active; courageous and ſervile; ſuperſtitious and incredulous: ſuch are the Turks.

"They in general merit neither praiſe nor blame. Though inhabitants of a climate rather hot than temperate, they have but few paſſions, and thoſe ſo little exalted as ſcarcely to paſs the boundaries of ſimple deſire. Conſequently, they may be ſaid to be neither very vicious nor very virtuous. If there be any thing to which we can compare this nation, it is an hoſpital of convaleſcents. Sometimes we ſee them magnanimous, ſometimes ſervile; having but little memory, and no reſolution; capable of the greateſt, as well as of the meaneſt actions; now wiſhing for, now refuſing the ſame thing; changing, in an inſtant, from mirth to tears, from cruelty to tenderneſs, from haughtineſs to degradation. After this portrait, you may throw aſide

the

the greater part of what European travellers have ſaid of the Turks. They behold them with the ſame eyes that they behold other nations: they think they know them, and deſcribe them by comparing them with the Spaniards for oſtentation, the French for frivolity, the Dutch for avarice, the Sclavonians for obſtinacy, the Germans for rudeneſs, &c. But if, after this, you deſcend to particulars, and aſk, do the Turks reſemble the Sclavonians? the French? the Dutch? the Spaniards? they will anſwer you, 'No.' Here then you remain in uncertainty; I cannot relieve you, for I can only compare a Turk to a Turk. You will be better able to decide by ſome of the ſketches, taken promiſcuouſly, which I am about to place before you."

Much more is ſaid, relative to the diſpoſition, manners, and religion of the Turks; but our limits will not ſuffer us to enlarge.

Having fully and elegantly deſcribed the Citadel of Athens, the Temple of Theſeus and of Olympian Jupiter, the Tower of the Winds, and all the precious relics of antiquity, ſo dear to the claſſical ſcholar, Scrofani takes a mournful leave of the beloved regions of Greece; and thus, at the cloſe of the ſecond volume, terminates his travels.

The third volume of this performance is confined principally to the Agriculture, Commerce, and Population, of the reſpective countries through which the author has paſſed. He dwells minutely on the culture of the olive, and of the currant; of the former of theſe plants, he mentions the remarkable fact, that, in the ſixteenth century, the Senate of Venice promiſed a reward of a livre for every olive tree that ſhould be planted at Corfu. This encouragement, which, in the courſe of a few years, covered the iſland with olive trees, was not directed by that prudence which ſhould have ſtipulated the proper diſtance for planting them. Owing to this, the major part of the plants are ſo cloſe to each other, that the branches touch, and frequently intermingle. As the olive tree requires a great deal of air, the reſult is, that it produces leſs fruit in this iſland than it otherwiſe would.

The growth of Tobacco, and of different kinds of Grain, are alſo particulariſed: and his judicious obſervations, with his tables of the annual exports and imports of the Venetian iſlands, &c. evince him to be well qualified for treating on ſuch branches of ſcience This, indeed, is not a firſt attempt of Scrofani in this line: In 1793, he publiſhed at Venice, "A Courſe of Agriculture, an Eſſay on the General Commerce of European Nations, a Survey of that of Sicily, and ſeveral other works on Political Economy."

Thoſe of our readers who feel themſelves intereſted in ſuch works, will be pleaſed to hear, that this gentleman propoſes to publiſh Commercial Tables of the reſt of European Turkey, Conſtantinople, the Black Sea, Natolia, Syria, and Egypt; the materials for which he collected during a reſidence of four years in the Levant.

Oeuvres Poſthumes De D'Alembert. Poſthumous Works of D'Alembert. 2 Vols. 8vo. 1799.

TO this publication is prefixed the following ſhort advertiſement, by an anonymous friend of D'Alembert:

"Theſe

" Theſe manuſcripts were remitted to me by the widow of the celebrated and unfortunate Condorcet, to whom the late D'Alembert had bequeathed all his papers. The details which they contain on the private life, opinions, and particular affections of this philoſopher, ſo dear to ſcience, to literature, and to friendſhip, will, no doubt, intereſt his ſurviving friends; will edify the wiſe, will inſtruct the public, who ought never to be tired of inſtruction; and will perhaps aſtoniſh thoſe who imagine that a thinking man, and a geometrician, can neither feel nor love like other men.

" The piece to the manes of Mademoiſelle l'Eſpinaſſe, will demonſtrate to ſceptics of this kind, that the learned editor of the Encyclopedia poſſeſſed as much ſenſibility as profundity. They will likewiſe ſee in his correſpondence, that, poor and perſecuted, enjoying only the ſcanty revenue of ſeventeen hundred livres, he refuſed the preſidency of the Academy of Berlin, with an appointment of twelve thouſand livres. The amateurs of profound literature will, no doubt, be pleaſed with my having placed at the end of the ſecond volume, ſeveral pieces of the deceaſed D'Alembert, that are ſcattered in the Encyclopedia, and are not to be found in his works, which theſe two volumes may immediately follow.

" I wiſh not here to prepoſſeſs the judgment of men of letters on theſe precious remains, of one among thoſe who have moſt honoured France: but I will ſay, I was his friend. I have examined, with care, theſe ſacred monuments of his heart, and of his genius; I wiſhed to honour his memory, and I have publiſhed them."

Theſe volumes are chiefly valuable for the additional materials which they will be found to furniſh to the future biographers of D'Alembert. To this honour we aſpire not; neither, in this place, do we propoſe entering into a diſcuſſion of those principles, whoſe influence has been ſo extenſive and pernicious: we ſhall confine ourſelves to the preſentation of a deſcriptive catalogue of the various articles as they ſucceſſively occur.

This collection of miſcellanies commences with ſome fragments, letters, &c. which throw conſiderable light on the early ſtudies and general character of D'Alembert. Among theſe, drawn by himſelf, appears the Author's portrait; a copy of which we would willingly preſent to our readers, were it not for the largeneſs of the ſpace which it would occupy. It however would excite but a very ſlight admiration of the original. This latter piece is ſuceeeded by ' A Dialogue between Poetry and Philoſophy," in which a conſiderable portion of genuine taſte and ſound judgment is diſplayed. It was to have been delivered at the public ſittings of the French Academy, after the reading of a poetical work of M. Marmontel, entitled " The Charms of Study." After diſcuſſing the various properties of poetry, this fictitious perſonage ſays:

" But ſince you admit that, in verſe, there are ſo many ſpecies of beauty and ornament, none of which characterize it, ſince none is eſſential, what is with you the diſtinctive mark of good poetry?

Philoſophy anſwers—" It is very ſimple: when you have read verſes, you have but to aſk yourſelf—ſhould I like to learn them by heart?—Here is the touchſtone to aſſure us if they are good.

Poetry—

Poetry—" I underſtand: but what is it which, with you, renders poetry worthy of being remembered?

Philoſophy—" It is this: in the firſt place, when it preſents new or happy ideas; ſecondly, when the expreſſions are proper and juſt, without being common. This is the great merit of *Racine*; the cauſe of the delight which we experience in reading him: he has enriched his language, not by new expreſſions, (which ſhould always be hazarded with caution,) but by the happy art with which he unites thoſe already known, and by which his verſes acquire additional force or grace; by the *fineſſe* with which he can exalt a common expreſſion, by joining it with a noble one; in fine, by the union of care, ſimplicity, harmony, and grandeur. Here is the deity in the art of verſe; here is the maſter of whom we ſhould learn."

The juſtneſs of the above will be immediately recognized by every reader of taſte.

Shocked by the violent effects produced by the Soliloquy of Beverly, in Moore's Engliſh Tragedy of the *Gameſter*, D'Alembert has attempted one which he conſiders as leſs terrible, but more pathetic. In this attempt he has certainly failed. We recollect that Beverly's Soliloquy excites the livelieſt, the moſt thrilling ſenſations of horror. D'Alembert's poſſeſſes more of reaſoning, more of declamation, but certainly leſs of paſſion and true pathos. Its great length would ſend an Engliſh audience to ſleep; its ſentiments would by no means improve the morality of our ſtage.

The next article of importance is an anonymous critique on the Preliminary Diſcourſe of the Encyclopedia, which piece was inſerted in the Dutch, but not the French, edition of the *Journal des Savans*, in November, 1751. To the republication of this paper are ſubjoined ſeveral notes by D'Alembert, which are intended as anſwers to the objections of this critic. With the exception of this critique, and two or three ſmall pieces, of but very little conſequence indeed, about three-fourths of this volume are occupied by letters to and from D'Alembert. Already wearied and diſguſted with the fulſome adulation beſtowed on this man, this bundle of correſpondence, chiefly flattering to his genius and talents, excites but very ſlight intereſt in the general reader. The ſecond volume commences with the portrait of Mademoiſelle de l'Eſpinaſſe, addreſſed to herſelf. To this lady our philoſopher was for a conſiderable length of time affectionately attached; and two of her fragments, here given in imitation of Sterne, prove her to have been a woman whoſe talents were not beneath the notice of a man of letters. Mademoiſelle de l'Eſpinaſſe died before her lover; and the elegant and pathetic tribute which he has paid her memory, evince that, although "a thinking man, and a geometrician," he could indeed "feel and love like other men." Among the "*Melanges* of Philoſophy and Literature" which this volume contains, is an alphabetical collection of French Synonyms, ſeveral of which did not appear in the Encyclopedia. Theſe articles are inſtructive to the French ſcholar; and it is indeed matter of regret, that, with the exception of Madame Piozzi's uſeleſs, illiterate, contemptible treatiſe on *Britiſh*

Synonymy,

Synonymy, we have no performance on the ſame ſubject. To this collection ſucceed various articles, publiſhed in the Encyclopedia; and the volume cloſes with Marmontel's Eloge on D'Alembert, read at the French Academy on the 25th of Auguſt, 1787. We have now reached the cloſe of theſe poſthumous works; and, on looking back, we cannot help regretting the labour and attention which we have beſtowed on a publication of ſo very little intereſt or utility. Theſe volumes, which together conſiſt of about nine hundred pages, furniſh a diſguſting inſtance of that ſpecies of book-making, which is in moſt countries too frequently practiſed. The *original* matter, by D'Alembert, we ſuppoſe, is compriſed in about two hundred pages; a great part of which is not, in any reſpect, either intereſting or beneficial.

De la Paix de l'Europe, et de ſes Baſes. Par I. (Deliſle) de Sales, de l'Inſtitut National de France, ex de l'Athenée de Lyon. 8vo. Pp. 383. A Paris, 1800. *Of the Peace of Europe, &c.* i. e. *On the Peace of Europe, and the Baſis on which it ought to be founded.*

THIS Member of the National Inſtitute gives, in his preface, the following analyſis of his work:

"I wiſh to form a congreſs of all the European powers, but a congreſs which ſhould not be intimidated by open force, nor influenced by ſecret machinations. I mean to lay the foundation of an equilibrium, which ſhould not alter the elements of any throne, nor of any republic: to trace the firſt lines of a diplomatic act between thoſe powers, which not one of them would find it advantageous to violate; to invite freemen without flattery, and kings without abuſe, to a mutual reſtoration, without pretending to be an infallible calculator of events, or to more perfections than human nature can attain. I preſcribe, I predict nothing; I only offer modeſt doubts to the repreſentatives of nations."

We are as deſirous as Mr. de Sales can be, that all theſe wonderful events ſhould take place; but our Engliſh phlegm prevents us from riſing, as he does, on the wings of French enthuſiaſm, and viewing this promiſed land with any hopes of future poſſeſſion. Imperfect materials can never produce a perfect work; and, unleſs this projector can form men anew, he will find that he has promiſed what human nature cannot attain. But, though we are not ſo ſanguine as this writer, as to the reſult of his plan, we muſt do him the juſtice to ſay, that there is much of his work, which, if followed, would prevent the dreadful frequency of war, and improve the ſocial order and happineſs of Europe; and that, in many parts, he diſplays a moderation, which we ſeldom meet with in a citizen of Conſular France; though, in others, the Frenchman, and the flatterer of the preſent deſpot are ſufficiently conſpicuous. All the *departed* revolutionary governments and governors he ſpeaks with a freedom which, in the days of their power, would have ſent him to the guillotine: ſome adulation, therefore, of the *preſent* ruler became neceſſary, to prove the writer's civiſm, and prevent diſagreeable conſequences.

We

We can frequently ſee, that he walks in trammels, that he dares not ſpeak out; and he himſelf laments his "not having the liberty to render his book more *energetic*," his "not being permitted to *develope* his theory as he wiſhed."

We have not room, nor is it neceſſary minutely to analyze this work; it will be ſufficient to lay before our readers the means, which the author imagines, would produce a laſting peace, and a complete balance of power in Europe. *His* Congreſs, which is to conſiſt of plenipotentiaries from every European power, not excepting St. Marino, or Geneva, is to aſſemble at ſome convenient place:

"Not," ſays he, "to replace Europe exactly in the ſituation, which exiſted before the firſt ſymptoms of that general inſurrection, which was on the point of diſorganizing it: a hundred ages were compriſed in that revolution of ten years, and many of the elements, which then exiſted, have totally diſappeared. Let not man attempt to repair, what time never can repair.

"The following are the firſt elements of the modified plan, which I ſhould propoſe, not too much to delacerate Europe, in which a wiſe political diviſion was eſtabliſhed at the Peace of Weſtphalia: However imperfect theſe elements may be, they have a great advantage over all thoſe theories of mutilation, and ſacrifices of ſtates, which might be preſented at a general diet; becauſe, as I will for ever repeat, they are allied to the fundamental principle, reſpect for property; without which all the relations of ſtate to ſtate, are only inſolent wreſtling of ſtrength with weakneſs, all the connections between the rulers and the governed, a mere chaos of diſorganization, and anarchy. I ſhould wiſh then that, with ſome modifications, which the new order of things renders neceſſary, Europe, but Europe only, ſhould retain thoſe political limits, thoſe diplomatic relations, and that balance of power, which were eſtabliſhed by the Plenipotentiaries of the Great Powers, at the Peace of Weſtphalia. I ſay Europe *only*, for as our philanthrophy is not as yet ſufficiently mature, to make the reſt of the globe aſſociates in our tutelary plans, we muſt condemn our reaſon to permit that Aſia, Africa, and the New World, ſhould pay the indemnities, and ſatisfy the pretenſions, of the conquering ſtates.

"According to this plan, all the little States will be re-eſtabliſhed, and all the Great Powers, who wiſh not to loſe the fruit of their conqueſts, will be indemnified for the expences of the war, by the gold of the conquered, or will receive full indemnification in the colonies."

Without entering into a diſcuſſion of the merits of this plan, we ſhall juſt obſerve, that this philanthropic man of peace, who declares that he holds *property* as ſacred, either belies his character, when he propoſes that the conquered ſhould pay the expences of the conquerors, or, by ſome ſtrange perverſion of underſtanding, does not conſider *gold*, as *property*. The arrangement, that Aſia, Africa, and the New World ſhould pay all the indemnities, however the object of it may here be endeavoured to be concealed, is obviouſly hoſtile to Great Britain; and is intended to deprive her of moſt of the poſſeſſions ſhe has acquired, both in the Eaſt and Weſt Indies. Were there any doubt of this, what Mr. de Sales ſays, in another place, renders it incontrovertible.

"England, who alone, of all the coaleſced Powers, has gained by the delaceration of Europe, threatens, by her poſſeſſions in the Antilles, at the Cape of Good Hope, and in the African and Indian Archipelagos, to create for herſelf the excluſive empire of the ſeas. The Congreſs, in its wiſdom, will diſcuſs this important cauſe of *Europe, againſt Great Britain.*"—"Great Britain, if ever the Congreſs has the philanthropic courage to labour for the happineſs of the whole world, will have to juſtify herſelf before it, with reſpect to her expeditions againſt Minorca and Malta, for having ſeized the territories of Tippoo Saib, for the invaſion of Surinam and Demerary, and the conqueſt of the Cape of Good Hope."

From all this, it is plain, why the writer's balance of power, as ſettled at the Peace of Weſtphalia, is confined to Europe.

Mr. de Sales, having thus ſettled the affairs of Europe by his congreſs, to preſerve the peace and balance of power thus eſtabliſhed, has contrived a regulating tribunal, which, like the Amphictyons of Ancient Greece, are to be the conſervators of both. The little ſucceſs which the Grecian tribunal had, in maintaining the peace and equilibrium of their country, ſhould have led this writer to place leſs confidence, in his political conſervatory.

As an additional barrier againſt war, and the derangement of the political balance, this writer propoſes, that Europe ſhould be divided into four confederacies: Germany, as it exiſted at the Peace of Weſtphalia, to form one. A ſecond, to conſiſt of Ruſſia, Sweden, Denmark, and Poland, the latter having been reſtored to independency. The ſtates of Italy is to be the third: and the fourth to be compoſed of Portugal, Spain, Holland, France, and Great Britain. This laſt, he confeſſes, rather preponderates in the ſcale, but watched, as it would be, by the other confederacies, and by the conſervatory tribunal, he thinks that the balance would be effectually preſerved.

Such are the means which, the author fancies, would produce the end, he ſays, he has in view. How inadequate they are, muſt be obvious to every one in the leaſt acquainted with human nature. He builds a pillar of ſtraw on an expoſed ſituation, and expects it to reſiſt the fury of every ſtorm. Why will political ſpeculators forget, that *man* is the object of their ſpeculations?

Mr. de Sales is afraid, and with much reaſon, that the injuſtice, ambition, and atrocities, of revolutionary France, which, he confeſſes has rendered her an object of hatred and diſtruſt to the other powers of Europe, he therefore devotes a whole chapter to the defence of that country. The apology he makes is pitifully ſophiſtical, it is true, but it is perhaps the beſt that could be made. All the various rulers of France, till Bonaparte ſeized the reins, he allows were monſters; but he maintains, that their crimes were excluſively their own, and that the nation was *pure* and *unſullied*, and ſtill remains ſo.—He goes farther, and aſſures us, that the Conſular Government is as *pure* as the nation *en maſſe*, and that Europe has nothing to fear from this conſolidated *purity!* But let us hear himſelf.

"I have hitherto ſpoken with ſome vigour of the outrages of the French anarchy,

anarchy, from the fall of the Throne till the commencement of the Conſular Government. I have thundered with ſome vehemence againſt the revolutionary tyrants, and the deſpots of Fructidor, who wiſhed to regenerate their own nation, by aſſaſſinations, by diplomatic plots, wars of extermination and robbery. The frankneſs and courage of that impartiality, give me ſome right to the preſent exploſion of my patriotiſm. After having been juſt to our enemies, I may now be equally ſo to my fellow-citizens—having, for ſeven years, *pled the cauſe of Europe againſt France, I may now, for a moment, plead the cauſe of France againſt Europe."—

"France has emerged from the peſtilential cloud of her Revolution, but ſhe did not give riſe to it, neither has ſhe directed it. The contagion has ſwept away men in detail, but the body of the nation has remained *pure!* The perturbator, who called forth the cloud from hell, bears the impreſſion of it on his degraded forehead, but not a ſingle diſgraceful ſcar can be diſcerned on the maſs of its *victims*," (meaning the *nation!*)—"Since the French then are *innocent* of the crimes of their Rulers, why ſhould Europe puniſh them by refuſing to grant them peace?" Europe does not refuſe peace; it is the ardent wiſh of every European Government."

But while Mr. de Sales' *innocents* continue to enjoy, without ſcruple, with triumph, the fruits of the crimes of their demagogues, while the French Nation, which he contends is ſo *pure*, perſiſts in retaining the unjuſt acquiſitions of the moſt atrocious of its revolutionary deſpots, while it perſeveres in overturning thrones, and diſſolving the bands of ſocial order, the powers of Europe can ſee nothing in this writer's diſtinction without a difference, and muſt look upon what he is pleaſed to call the "French Nation," in the ſame light as that, which he ſtigmatiſes with the name of French Faction." When the tyger is gorged with prey, his ferocity ſubſides into a temporary calm, but ſtill he is a tyger.

Mr. de Sales, having exhauſted his bile on all the former revolutionary tyrants, has nothing left to pour forth before the Conſular footſtool, but ſtrains of panegyric.

"The Governments of Europe,"—he ſays—"attempted, during ſeven years, to ſubdue the flux and reflux of revolutionary paſſions, and they ſunk before their violence; they organized tempeſts, and have been ſhipwrecked in the ſtorm. But now, a firm and humane Government" (Bonaparte's!) has replaced thoſe modes of ruling Republics, which truſted for ſecurity and ſtrength to inhumanity alone. Thoſe modes are now no more, and (I ſwear it by the French name!) they can never return."

We do not like this *ſwearing*, nor this *new* divinity, in whoſe name the writer ſwears. Is there any thing, however abſurd, however vilely atrocious, however contradictory, to which the French nation have not ſworn; and has there a revolutionary moment paſſed away, without there being foreſworn?

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* This we hope is true, but we have not, before this publication, heard the name of Mr. de Sales.—Philippics againſt men no longer in power are no uncommon things. If we underſtand this writer right, he means to convey the idea, that he was equally vehement againſt them in the zenith of their authority.—If this be true, we are aſtoniſhed that he is now alive to tell the tale.

Mr. de S. goes on—" The Conſular Government has declared with ſolemnity, that it will never over-ſtep primitive reaſon, that morality ſhall be the rule of its action, that it will make no invaſions on either French or foreign property; and this declaration, long called for by the wiſhes of every pure being, has had the ſanction of univerſal France." We wiſh it had a leſs equivocal ſanction, the ſanction of *reality*. Mr. de S. is not ſo ſcrupulous—" The Government of Brumaire," he aſſures us, " has not promiſed in vain: the code of its laws atteſts the ſacrifices it has made: the earth on which we tread, the air which we breathe, ſeem to bear the impreſſion of its beneficence!"

The Public will now be able to aſcertain, what they are to expect from the peruſal of this work. We ſhall give only one more extract. The author propoſes, when the Plenipotentiaries of *his* Congreſs ſhall have agreed upon the principles, which are to ſerve as the baſis of a general peace, that France ſhould publiſh a Manifeſto, in which all her pretenſions are to be fully and clearly ſtated, that there may be no room for future equivocation. Among other propoſed contents of this Manifeſto, he thinks that the wiſh of France, with reſpect to the royal dynaſty of the Bourbons, ſhould not be left doubtful. What follows is his ſentiment on the ſubject.

" We cannot diſſemble, that faction alone dethroned Louis XVI.; and whatever may be the opinion of the wiſe reſpecting this, it is eſſential to the glory and tranquillity of all the powers of Europe, that this queſtion ſhould no longer be a problem. It is therefore of the utmoſt importance, that the Manifeſto of France ſhould moſt ſolemnly declare, that, on the re-eſtabliſhment of peace, the whole nation ſhall be conſulted, with reſpect to the revolution of 1792; that it ſhall have the fulleſt liberty to expreſs its wiſh, and that its deciſion ſhall be without appeal, as to the right, as well as the exerciſe of its ſovereignty. France will either *annul* the act which dethroned the Bourbon family, and then the natural heir of our 65 Kings will recover, like Henry the Great, his heritage; or it will *ratify*, by its ſuffrage, ſeven years of ſanguinary ſtruggles in favour of liberty; and then the Conſular Government become as firm as that of Penn and Waſhington, will only have to occupy itſelf, with the generous care of indemnifying the Houſe of Bourbon, either by a grant of ſuch a ſum, as will guard againſt any new reverſe of fortune, or by eſtabliſhing for it a new Sovereignty in ſome of the vacant States, ſuch as Belgium, or Poland."

There is an apparent candour, in thus propoſing to leave this important queſtion to be determined by the *free* voice of the nation; but it is only *apparent*. In the preſent ſtate of France, what freedom of choice can be expected? Under the military regime of the Conſul, the freedom of choice would be equal to that of the requiſitionary *volunteers*, who were ſent, by thouſands, to the armies *in chains!*

As a compoſition, this work is too deſultory; it is overloaded with declamation, and is deeply tinged with that ſpecies of falſe eloquence, which characteriſes moſt of the works of Republican France.

Voyage

Voyage dans la Haute Pennſylvanie; i. e. *Travels in Upper Pennſylvania, and the State of New York.* By an Adoptive Member of the Onéida Nation. Tranſlated and publiſhed by the Author of Letters of an American Cultivator. 3 vols. 8vo. Pp. 420. 1801.

THE moſt minute and circumſtantial account, which we could poſſibly give of this bulky production, would be, by tranſlating the prefixed contents of the chapters; but, as this tranſlation would occupy upwards of thirty of our pages, we ſhall adopt a ſomewhat ſhorter method. Theſe travels are given to the public, as a tranſlation of an Engliſh manuſcript, obtained in the following very *queſtionable* manner:

"Among the number of veſſels," ſays the tranſlator, "which, ſome "months ſince, were wrecked at the mouth of the Elbe, was the *Morning* "*Star*, from Philadelphia, bound for Copenhagen. This ſloop and her "cargo, were unhappily loſt in ſight of Helligoland.

"Among the articles, which were thrown on ſhore by the tide, was "found a caſe containing ſome newſpapers, pamphlets, and manuſcripts; "but not having been reclaimed, by any of the few who eſcaped the wreck, "it was put aſide, with ſome other ſpoiled merchandiſe, and, as is uſual, "ſent to the cuſtom houſe of Copenhagen, and publickly ſold.

"At that time ſome buſineſs having led me to this capital, I found "myſelf recommended to the merchant, who had purchaſed the greater "part of the goods. He mentioned the caſe which chance had placed in "his poſſeſſion; the deplorable ſtate in which he had found the manu-"ſcripts; and the trouble he had taken in preſerving them from total "loſs." "I do not, however," ſaid he, "know the title of what has ſo "much intereſted me, the work is in Engliſh, and you know I am a "ſtranger to that language. It is you who muſt inſtruct me, what to think "of it; and, if I have any merit, it is in having collected the wrecks, in "having drawn them from oblivion. Here they are; I confide them to "you; read, and give me your opinion of them."

We now ſee our tranſlator in poſſeſſion of theſe papers. Excited, he ſays, as much by curioſity, as the deſire of pleaſing M. ***, he eagerly undertook the taſk of peruſing them, and found them to contain an account of travels, through the United States. Then follow ſome flouriſhes on American independance; and the tranſlator, in his converſation with the merchant, informs us, that a great number of the chapters were loſt or mutilated, and that the *ſalt water had effaced almoſt all the dates.* He thought, however, that, with the aſſiſtance of notes, it would be poſſible to place thoſe, which remained, nearly in their primitive order; and that, notwithſtanding the repetitions, chaſms, and imperfections of ſtyle, the work would poſſeſs conſiderable intereſt. Convinced that the owner of the manuſcripts, was among the number of unfortunates who had periſhed, the merchant permitted him to take *a copy** of them, and he had juſt finiſhed

* *Quere.* Why ſhould he have *tranſcribed* them, before he traſlated them?

the *tranſlation*, and formed the project of publiſhing it, when he thought proper to conſult his friends, as to the ſafety and propriety of the act. In this *conſultation*, a profuſion of compliment is paid to *the good genius, and courage of a young man thirty-one years of age*; and one of the *conſulted*, adviſes him to delay its appearance "*till the new* "*ſun which already lightens, the horizon, ſhall have attained its meridian* "*height*; *that* THE WASHINGTON OF FRANCE, *ſhall have had time* "*to unfold, in adminiſtration, the talents which he diſplayed at the head* "*of his armies. Who can tell what* DESTINY *may permit him, one day,* "*to do to repair ſo many diſaſters, to heal ſo many wounds! ! ! !*"—The oppoſition of theſe, and other equally *cogent* arguments, is overborne by others, who perſuade him, *agreeably to his own inclination*, to throw himſelf on *the indulgence of the public*. The tranſlator has accordingly *gratified* himſelf; but we are ſorry to ſay, that he has not *indulged* the public.

Of the author, all the intelligence which the manuſcript afforded was, that he was an adoptive member of the Onéida nation, and that S. J. D. C. were the initials of his name.

From all this, our readers will perceive, that the authenticity of the work, is very much to be doubted. We do not aſſert, that it is *entirely* the offspring of imagination; but truth and fiction ſeem to be blended in ſo intricate a manner, that a ſeparation of them appears impoſſible; and the whole preſents a ſtrong ſemblance of French fabrication. Among the internal evidence of the truth of this ſuppoſition, is a Cherokee tradition, ſaid to have been tranſlated in 1774, by order of the grand chief of war, Attacul-Culla (the little carpenter) to be ſent to Lord William Campbel, then governor of South Carolina. Of this tradition, ſays the author of theſe travels, Mr. Atkins, the ſecretary of Lord Campbel, permitted me, ſome years afterwards, to take a copy. This mythological fragment preſents a narrative of the deſcent to earth of Agan-Kitchee-Manitou, the ſupreme deity of the Cherokees. After paſſing through a variety of metamorphoſes, to enable him to judge, with accuracy, of the ſtate of things in this world, he aſſumes the human form. In the courſe of a converſation, which he holds with one of the human ſpecies, he utters the following refined and philoſophical ſentiments:

"The aſtoniſhing perfectability, with which the Creator has endowed "the intelligence of man, the ſublime ſentiments which he has placed in "his heart, chief works of his goodneſs and his power, are the moſt pre- "cious gifts, which a father could beſtow on his children. And after all, "what is man, that being, ſo vain and preſumptuous?—A living atom, of "which the generations paſs on earth, like the ſhadows of clouds driven "by the winds. And this earth?—A point in the immenſity of the uni- "verſe, one of the ſmalleſt globes, among the millions of which it is com- "poſed."

Still ſpeaking of man, he ſhortly after ſays:

"If the number of his days is ſhort, if they are replete with trouble "and affliction, the inſeparable companions of life, the inextinguiſhable "ſpark

" ſpark which animates him, cauſes him to feel, to think, that man ſhall " ſurvive after death, to receive, in the region of ſpirits, the recompenſe " of his ſufferings and virtues, or the puniſhment of his crimes. If that " compenſation exiſted not, a thouſand times happier would it have been " for him, if he had never ſeen the light of the ſun, ſince, gifted with " reaſon, and deprived of the conſolations of hope, he would be the moſt " unfortunate of created beings."

The juſtice of theſe ſentiments, we certainly do not feel inclined to queſtion; but to their being found in an ancient Cherokee tradition, we cannot be induced to ſubſcribe. The *living atom*, the *point in the immenſity of the univerſe*, and the *ſmalleſt globe, among the millions of which that univerſe is compoſed*, ſavour too ſtrongly of European refinement, and philoſophy; while the *inextinguiſhable ſpark*, the *immortality of the ſoul*, and the doctrine of future rewards and puniſhments, have evidently proceeded from the revelation of Chriſtianity.

We have hitherto ſpoken of this work, as doubting its authenticity; admitting, however, that no impoſition has been practiſed in its manufactory, the circumſtances, which it relates, are ſo unintereſting, and the details are ſo extremely tedious, that we ſuppoſe it ſcarcely poſſible, to be ever waded through by an Engliſh reader.

De l'Influence de la Philoſophie ſur les Forfaits de la Revolution, Par un Officier de Cavalerie. i. e. *Of the Influence of Philoſophy, on the Crimes of the Revolution.* 8vo. Pp. 255. 1801.

THE author himſelf will beſt explain, what is here meant by Philoſophy, and the influence it has had on the Crimes of the French Revolution. " Mallet du Pan," ſays he, " pretends that Voltaire, Rouſſeau, D'Alembert, Diderot, Helvetius, and all thoſe men, leſs or more celebrated, who have figured under the banners of philoſophy, did not form a homogeneous ſect, that they had neither an uniform doctrine, nor the ſame end in view; and that their object was not to overturn religion, and the laws." On this point I am not of his opinion. I am willing to believe, that Voltaire, who had the childiſh vanity of rivalling the great, and the meanneſs to flatter the moſt corrupted courtiers of his time, who wiſhed, by every means, to make all thoſe he called *gentlemen* philoſophers, and who declared, that he liked not the government of the *rabble*, would not have reliſhed the government of Marat and Roberſpierre more than that of Treillhard, or La Révaillère. I am likewiſe perſuaded that the feeling and virtuous Rouſſeau! who abhorred every revolution, which was to be purchaſed at the expence of a ſingle drop of blood, would have ſhed bitter tears over the 2d of September, over the law of the ſuſpected, or of hoſtages, over the proſcriptions, whether private, or *en maſſe*, over thoſe arbitrary baniſhments and aſſaſſinations, which have either laid waſte France, or enſanguined her ſoil. But, it is no leſs true, that Voltaire, by ridiculing every civil and religious inſtitution; that

Rouſſeau, by declaiming againſt the inequality of conditions, (a neceſſary evil in civil ſociety, if it be indeed an evil,) by diſſeminating in his works, maxims reſpecting property, which have ſerved as a text to jacobinical amplifications; that Helvetius, by teaching materialiſm; that Diderot, by compreſſing the whole philoſophical doctrine, into the following energetic axiom: "The *laſt King* muſt be *ſtrangled* in the *bowels* of the *laſt prieſt*;" and that the *ſyſtem of nature*, by endeavouring to baniſh from the univerſe that Being, who is its ſoul and director, have rendered men unquiet and turbulent, have ſtamped upon their minds egotiſm and immorality, and have awakened thoſe cruel paſſions, of which we have reaped the bloody fruits.—"La Harpe, at the time when he had yet a place among theſe philoſophers, acknowledged, that Voltaire, Rouſſeau, Mably, and Helvetius, beheld no reſource, except in a total revolution. Helvetius had no hopes but in our being conquered; he did not think us worthy of a civil war. Mably, expreſſed ſerious diſpleaſure againſt thoſe, who applauded when any partial reform was made. "So much the worſe," exclaimed he, "if ſome good is done, that will ſupport for a time the old machine, which muſt be *deſtroyed!*" Let us liſten to Voltaire himſelf. "If you wiſh to have good laws, *burn* thoſe you have, and make new ones."

"In a ſect which profeſſed univerſal ſcepticiſm, uniformity of doctrine was uſeleſs. The philoſophers, while one attacked the foundation of the edifice, another the roof, and the others the walls, all uniformly had the ſame object in view, and that object was *deſtruction*." Ip. 9.

As the total deſtruction of the then exiſting ſtate of things was the object of theſe men, who claimed the excluſive privilege of being called philoſophers; the author juſtly obſerves, that they perſiſted in effecting their purpoſe, without regarding thoſe dreadful conſequences, which, had they been wiſe men, they muſt have foreſeen, and from which, if good men, they ought to have recoiled with horror.

"They", ſays he, "feared not to endanger the peace of mankind, by the trial of their futile theories, by venturing on experiments, the ſucceſs of which could not be warranted, by a ſingle paſt event. Like the ſerpent that ſeduced our firſt parents, they wanted to perſuade men that, by *their* means, they would become moſt extraordinary beings, that to them the whole ſcience of good and evil would be unfolded, and that they would acquire a degree of perfection, attainable only by *their* philoſophy. Dazzled by theſe extravagant promiſes, mankind yielded the more readily to the temptation, as it flattered their moſt violent and domineering paſſions. It pleaſed Divine Providence to blind their hearts, to ſuffer them to diſplay all theſe enormities, of which human pride and preſumption are capable, when abandoned to themſelves. Madneſs and folly took poſſeſſion of every head, and ferocity ruled ſupreme in every heart. Philoſophy has, in part, kept her word: ſhe has made us hear and ſee what, in no preceding age, had ever been heard or ſeen. The evil ſpirit, unchained by her, has, in his diabolical frenzy, torn aſunder every ſocial tie, and terrified mankind,

kind, by hitherto unheard-of crimes. Men, in general, ſeeing by what fatal illuſions they had been deceived by philoſophy, remain in a ſtate of amazement and ſtupor, a few only recollect that "it is written, I will deſtroy the wiſdom of the wiſe, I will bring to nothing the underſtanding of the prudent. Where is the wiſe? Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?" Preface. Pp. 39, 40, 41, 42.

The author having proved, that the diſſolution of the then exiſting ſtate of ſociety, the extinction of religion, and the deſtruction of the throne were the atchievements, which thoſe men, who preſumptuouſly arrogated to themſelves the excluſive appellation of philoſophers, had at heart; having proved, that this object muſt have been purſued, either from the moſt groſs ignorance of human nature, or muſt have originated from an atrocity of mind, which cannot be conceived, but of perſons who could teach the doctrines which they taught, or rather, which proceeded from a fatal combination of both; paints the reſult of their philoſophic endeavours, in a detail of the conſequences. Theſe are ſtamped, as was to be expected, with the characters of diſorder, devaſtation, and of blood; they exhibit enormities hitherto unknown, and from which the moſt ſavage of the human race, until his heart had been ſteeled by this philoſophical regeneration, would have turned aſide, with loathing and horror. This detail we have not room to enter upon, nor is it neceſſary that we ſhould, as moſt of the facts are already ſufficiently notorious: but a part of the general view, which the writer gives in his Preface, it may not be improper to lay before the public: for the whole of that general view, we muſt refer our readers, to the excellent Preface of the author.

"War, either foreign or domeſtic, maſſacres, pillage, proſcriptions, tyranny, treaſon, and perfidy, have never ceaſed to exiſt among men; it is the conſtant and melancholy tale of hiſtory. But the conſequences have been more or leſs fatal, in proportion as the contrivers of ſuch ſcenes, or the actors in them, have preſerved more or leſs of morality. The exceſſes of force and violence are momentary; they even ſometimes temper anew the ſoul, and give it ſuperior energy. The exceſſes of corruption, which, in fact, is the open contempt of every principle of juſtice and morality, convert man, by a total change of his nature, into the vileſt, and moſt ferocious of animals.—I maintain then, that never did human perverſity ſhew itſelf in forms more hideous and frightful, than in the *French Revolution*. Never did it diſplay ſo many reſources, or better knows how to employ, for the torment and deſtruction of men, the means which had been given for their preſervation, and happineſs. Never did it calculate its crimes, with more mature reflexion; never execute them with more callous inſenſibility. Never did it, with more daring impudence, trample on every rule of juſtice, and honour. Never was the empire of crime ſo widely extended; and never were its productions ſo diſaſtrous.

"What, in compariſon, are the moſt remarkable æras of human ferocity? The proſcription of Sylla, laſted only a few months. His liſt comprehended thoſe alone, who had appeared in arms againſt him, or, who had ſhewn, by their actions, that they were his declared enemies. If malignity or avarice contrived to inſert the names of men, not engaged in the

quarrel,

quarrel, they found advocates, who had the courage to defend, and judges who had equally the courage to acquit them. It was the ſame in the proſcription of the Triumvirs. It was reſerved for the French Revolution, to brand, as a crime in the proſcribed, their retreat from danger, and from death. In neither of thoſe times did there exiſt a permanent proſcription, a liſt of death remaining open for eight or nine years, and in which the moſt deſpicable paſſions, and the meaneſt agents, had the right, and the power to inſert your name.

" In thoſe ancient proſcriptions, are to be found not unfrequent marks of reſpect for morals, amidſt the moſt ſhocking barbarity. They did not then applaud the brother, who denounced a brother, nor the ſervant, who betrayed his maſter. A ſlave who had betrayed his, was, by order of Sylla, puniſhed capitally, at the ſame time that he profited by the crime of the informer. The women, whom the moſt barbarous nations count it their duty to reſpect, were ſpared. They did not, as we have done, violate, by every brutal outrage, the modeſty of thoſe females, whom the revolutionary will permitted to live. The Roman ladies preſent themſelves before the tribunal of the Triumvirs, to petition againſt one of their edicts; at their approach, the ſurrounding Satellites give way with reſpect; they are heard, and obtain juſtice.

The maſſacre of St. Barthelemi, is certainly one of the moſt dreadful events to be met with in the page of hiſtory. But, had thoſe executioners, the baſe precaution, like the murderers of the 2d and 3d of September, or of the revolutionary committees, previouſly to diſarm and impriſon the victims, they had deſtined for ſacrifice? When they attacked them in their homes, did not they leave them the power of defence, and of ſelling their lives, at the deareſt rate? In what other corner, I will not ſay of the world, but of Hell, have they ever conceived the idea of examining the quarries, to aſcertain the number of carcaſes, which they could contain? This tranſcendent atrocity was reſerved for France. For her was reſerved that unfeeling preparation of pits, to ſwallow up, and of quick-lime to deſtroy the carcaſes, of that infinite number of fellow-creatures, which ſhe doomed to death, without a reaſonable motive, and without examination. The irritation of conqueſt, in the firſt ebullition of rage, may have abandoned a city, to all the horrors of war; but it is to the calouſneſs of revolutionary reflexion, that we owe the conflagration, and deſtruction of entire *communes*, after having maſſacred a part of the inhabitants." Preface, Pp. 6, 7, 8, 9, 10, 11.

Such is the picture, drawn by our author, of the " *New Heavens, and New Earth*," foretold by Voltaire, and his brother philoſophers! France, the whole world, while they weep tears of blood, can atteſt the truth of the delineation. Part of the bleſſings ſhowered down upon theſe new Heavens, and new Earth, we may learn from 12 volumes in 8vo. cloſely printed; they contain a liſt of thoſe, who fell victims to the revolutionary tribunals. This hiſtory of death, comprehends neither the *maſſacres, en maſſe*, of the Glaciere, nor thoſe of the 2d and 3d of September, nor the *mitraillades* of Lyons and Toulon, nor the *noyades*, and *revolutionary marriages* of Nantes, nor that multitude of partial aſſaſſinations, which have, for theſe ten years, rendered France a ſcene of blood, and an object of horror. Still leſs does it comprehend

hend the arbitrary deportations and impriſonments, the pillage of property, the conflagrations, the exceſſes, and outrages of every kind, by which the diſciples of the French philoſophers, have ſignalized their reign of *liberty* and *equality!*

While the French philoſophers, and their diſciples were poiſoning the minds of men, their machinations, the writer remarks, did not paſs unnoticed; and the conſequences were predicted, with aſtoniſhing preciſion, by many. But, though it could predict, "the ſmall, ſtill voice" of reaſon could not prevent the impending deſtruction. A prediction, ſingularly remarkable for its preciſion, is given from a ſermon of Father Beauregard, preached in Notre Dame, thirteen years before the Revolution. Having ſaid, that the deſtruction of Church and State, was the object of the philoſophers, the preacher exclaims with all the fire of Gallic oratory:

"The axe and hammer are in their hands, they only watch the favourable moment, for overturning the Altar, and the Throne. Yes, O Lord! thy temples will be pillaged, and deſtroyed, thy feſtivals aboliſhed, thy name blaſphemed, and thy worſhip proſcribed. But, Great God! what do I ſee! what ſounds ſtrike my ear! To the divine hymns, which made theſe ſacred vaults reſound to thine honour, ſucceed moſt profane and laſcivious ſongs. And thou! unchaſte Venus! infamous divinity of paganiſm! thou comeſt here, audaciouſly to take the place of the Living God! to ſeat thyſelf upon the throne of the Holy of Holies, and to receive the criminal incenſe of thy new votaries!" Pp. 127, 128.

To this prediction our author ſubjoins the following reflexion.

"Of all the infamies, to which the delirium of a people, brutalized by (falſe) philoſophy, could be ſuppoſed to abandon themſelves, that here predicted, is certainly the laſt, that could have been imagined. Who could have believed, that in the eighteenth century, blazing with the light of philoſophy, that, in that city which was its chief focus, a *ſtrumpet* would have been placed in triumph, on the altar of its moſt auguſt temple, and that a ſenſeleſs and degraded people, with cenſers in their hand, would have proſtrated themſelves, before the diſguſting leavings of public proſtitution?" P. 128.

We agree with him, that nothing could be more infamous, or could more ſtrongly mark the utter degradation of the human mind, in France; but, even this, and every thing ſtill more infamous, were it poſſible to conceive any thing more ſo, cannot aſtoniſh us in a licentious people, ſet free from every tie, which binds man to man; who had been taught, that virtue and vice, juſtice and injuſtice have no ſtable exiſtence, but change their nature, according to the ever-varying ſtate of ſociety; that they depend alone on the *will* of the *ſovereign people*; that religion is the creature of prieſtcraft, and immortality an idle dream. We may be diſguſted with, we may abhor their deeds, but we cannot be ſurpriſed at any act of ſuch a people.

One thing has ſtruck us, in almoſt all the late French publications, which appear adverſe to the Revolution, which animadvert on the follies,

follies, the abſurdities of the various ephemeral conſtitutions, and exclaim againſt the atrocities of their fabricators.—They all of them, as far as we recollect, ſpeak favourably of the Revolution, effected by the Corſican Adventurer, and of the Conſular Government. We ſuſpect that they feel this adulation to be neceſſary; and that they would not be permitted, without ſoothings of this kind, to ſpeak ſo freely of governments, under which Bonaparte had riſen, from obſcurity, to conſideration and power, by executing their unjuſt, and execrable mandates. The preſent writer follows the ſteps of his predeceſſors; and though we have perhaps already exceeded our proper bounds, in extracts from this work, we will venture to lay a part of what he ſays on this ſubject before our readers.

Knowing that he is about to animadvert, with the utmoſt ſeverity, on the maxims and acts of Revolutionary France, he takes care to enter the following *caveat* in his Preface.

" It is ſurely unneceſſary to acquaint the reader, that all that I ſhall ſay, is only relative to the ſtate of France *before* the 18th *Brumaire*, which inconteſtably began a new æra in the Revolution, and put an end to one of its moſt extraordinary abſurdities, I mean that conſtant ſubmiſſion of our armies, to the commands of a few pitiful lawyers. Hiſtory had never recorded an example of a like ſubmiſſion. The lawyers, it is true, had written on their paper, " that the *armed* force is eſſentially *obedient**." Nothing, however, is more repugnant to the eſſence of force, than obedience. The 18th Brumaire changed this unnatural order of things; from that period they began to re-aſſume their proper place; and, by a neceſſary conſequence, principles of juſtice and moderation have, all at once, ſucceeded to the maxims of the moſt impertinent, and inſignificant of tyrants!"

After this eulogium on the juſtice and moderation of the Conſular Government, it would have been ungrateful, not to permit the writer to ſay what he pleaſes, of all thoſe conſtitutions and governments, to which this juſt and moderate Conſul put an end, by his own Revolution *à la bayonette*. It appears to us, however, notwithſtanding this vaunted juſtice and moderation, that for the permiſſion to ſpeak the *truth*, of the departed governments of France, the price of *falſehood* muſt be paid; that every thing, *but truth*, muſt be ſpoken of the preſent. That acquieſcence in the preſent ſtate of things, that ſpecies of contentment under it, if it be real, we can only attribute to national vanity, and ſay, that a Frenchman chuſes rather to tremble under the paw of the tyger, than be harraſſed and mangled by inferior animals.

Upon the whole, we can recommend this work, as both uſeful, and entertaining. It ſhews, with an evidence not to be contradicted, that the vanity, irreligion, and immorality of a ſet of men, pretending excluſively to be guided by pure reaſon, (though they proved themſelves to be totally unacquainted with human nature), and acting

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* Conſtitution of the third year.

with

with indefatigable induſtry for a length of years, on a ſtate of ſociety open, from almoſt univerſal corruption, to receive the impreſſion, produced that *monſter*, the French Revolution. At the ſame time it paints, with equal truth, the features of that formidable and outrageous monſter, which, with *Liberty*, *Equality*, and the *Rights of Man* in its mouth, has, for a melancholy period of years, exerciſed the moſt deſpotic, and ſanguinary tyranny, trampled on every right of man, and torn aſunder every bond of ſociety.

The work is announced, as the production of an officer of cavalry; from ſome internal proofs, we are rather diſpoſed to give it to a clerical author. But, from whatever quarter it proceeds, it is a publication, of which no order of men need to be aſhamed.

Storch's Picture of Peterſburgh from the German. Longman and Rees. 1801.

THIS work preſents to the reader, a very natural and juſt arrangement; firſt, the Topography of the City, and the Face of the circumjacent Country, that ſtrikes a ſtranger's eye; next, the Appearance and Numbers of the Inhabitants; thirdly, their Manners, Purſuits, civil, military, and religious Inſtitutions, and ſuch other objects, as, inſtead of immediately ſtriking the ſenſes, are learned by time, and obſervation. Beginning with the ſituation of Peterſburgh, he enquires into the policy of having the capital of the country, in an angle of the empire; and juſtifies the views of Peter the Great, in chuſing that ſcite. Prefixing an accurate map, he, with reference to that guide, conducts you through the city, and any man of common apprehenſion may form a clear, and diſtinct image of the town. The population of Peterſburgh, is above ſix hundred thouſand. The inhabitants are a "large, compact, and ſtrong caſt of people, but rather inclined to fat. The men are handſomer than the women. With very fine complexions, and good features, they are inferior in delicacy of expreſſion, and elegance of proportion, to more temperate climates. Many of the men are gigantic and herculean; and ſuch were held in greater requeſt by the Empreſs, and other court ladies, than men of more graceful ſymmetry. Milo would be more prized, than Antinous or Apollo. The common people feed very groſsly, but heartily; in the other ranks, luxury of every ſort prevails, though without much refinements. The abſolute government of Ruſſia, admits of a much more vigilant police, than is held compatible with free conſtitutions. Catharine made very excellent regulations, for public ſecurity. Robberies and murders are very rarely committed. The common Ruſſian, if not corrupted by the propenſity to drunkenneſs, ſo common in all cold countries, or preſſed by extreme want, is ſeldom diſpoſed to exceſſes of this nature. The very great awe and veneration, which the common people have for their ſuperiors in rank, often prevents them from making attacks, on the moſt productive objects

jects of depredation. The author narrates an inſtance of the effect of condeſcenſion, in a perſon of rank, preventing an evidently intended robbery, if not murder.

" A lady of my acquaintance (he ſays), was travelling up the country. Her road led through a village, which had lately got an ill name for robberies and murders, and indeed was become formidable to the whole diſtrict. By ſome unforeſeen circumſtances, her arrival at this place was delayed till the night was ſomewhat advanced; and, as the poſt-boors abſolutely refuſed to drive her any further, ſhe was obliged to put up at a cottage. A converſation, between them and ſome people of the village, which, by favour of the darkneſs, ſhe happened to overhear, juſtly filled her with ſerious alarm. On entering the cottage, ſhe perceived ſeveral fellows, according to the cuſtom of the country, lying on the ſtove. An old woman, whoſe phyſiognomy was not exactly adapted to inſpire confidence, accoſted her with the queſtion, why ſhe had heſitated to paſs the night in that village, whether it was becauſe ſhe ſuſpected, that ſhe might not be ſafe in her houſe? and ſwore, at the ſame time, that there was not a man in it. The traveller, from long experience, being well acquainted with the character of the nation, took care not to confute this lie; on the contrary, ſhe diſplayed the moſt perfect confidence, ſat down with the utmoſt compoſure to take ſome refreſhment, brought out a bottle of brandy from her caſe in the ſledge, called down the fellows that were lying on the ſtove, and divided its contents among them. This behaviour, the bottle of brandy, and the friendly looks of the donor, had their due effect: the ſlumbering, but not ſtifled ſentiment of humanity awoke; and the good-natured, careleſs, and joyful humour, which is ſo peculiar to the common Ruſſians, ſoon broke out in noiſy ſongs. The traveller, ſeeing that ſhe had attained her aim, laid herſelf down to ſleep in an adjacent room, in all appearance without any diſtruſt, forbad her ſervants to bring the baggage and arms, into the houſe, and even put out the light. At break of day, ſhe found a Ruſſian breakfaſt prepared, and her carriage ready for her farther progreſs. Her departure from this band of robbers, was a moral cariacature of a moſt ſingular nature. With the confeſſion of their criminal way of life, ſhe at the ſame time received from theſe people the aſſurance, that ſhe and all the paſſengers that ſhould make uſe of her name, ſhould be well received, and be lodged in ſafety; a promiſe which was accompanied with the rude but undiſguiſed teſtimony of a hearty affection."

The account of inſtitutions, both for general, and profeſſional education, contains very valuable matter, and ſhews the great and wiſe attention Catharine beſtowed, on this important object. In ſpeaking of the efforts of the Empreſs to diſſeminate knowledge, he draws the following parallel, between the illuſtrious contemporary ſovereigns of Ruſſia, and Pruſſia.

" Frederic the Second, like his exalted friend Catharine, was fond of the ſciences; like her, he patronized, and cheriſhed the Muſes; like her, he brought many an offering to their altars. Like that Princeſs, he ſtrove to diſſeminate knowledge and taſte among his people, uſhering in the bright beams of philoſophy, to diſpel the gloom of prejudice and pedantry, and to dedicate temples to the arts. But Frederic, a German Prince, who was ignorant of the language of his German nation, conceitedly reſolved

ſolved, never to underſtand it, even when it was become worthy of his eſteem; even when his intimates called his attention to the progreſs of his people. Though ſo great a man, he ſuffered himſelf here to be conquered, by a prejudice often refuted, and now grown obſolete, a prejudice, which unhappily deprived the German nation of his foſtering approbation, and robbed it of the incompenſable honour, of being able to appropriate to itſelf the greateſt of all royal authors. Catharine the Second, by birth and education familiar with two languages, learnt the third, the more difficult of all, amidſt the tumultuous throng of a brilliant court, amidſt the care of an immenſe dominion, amidſt the ſhouts of triumph after repeated victories, —from a ſenſe of duty, and from a patriotic concern in the improvement of her people."

A chapter, devoted to induſtry, gives a very particular account of its various efforts, in Peterſburgh. The author's views of commerce are juſt, and indeed able, and ſupported by accurate, and minute detail. It appears, that the average number of ſhipping, annually reſorting to Peterſburg, for fifteen years, from 1775 to 1790, was 1768, 350 of which were Engliſh. The number of private manufactories is about 100. The principal materials on which they are employed, are leather, paper, gold and ſilver, ſugar, ſilk, tobacco, diſtilled waters, wool, glaſs, clay, wax, cotton, and chintz. Leather, as is well known, is among the moſt important of their manufactures, for the export trade; accordingly here are ſixteen tannaries. The paper manufactories amount to the like number, for hangings, and general uſe. Twelve gold and ſilver manufactories ſell threads, laces, edgings, fringes, epaulets, &c.; and beſides, there are ſeveral particular ſhops, for making all kinds of uſeful and ornamental plate: eight ſugar works; ſeven for ſilk goods, gauze, cloths, hoze, and ſtuffs, and a few ſmall ones for preparing ſnuff, and tobacco. In Peterſburgh, there are artiſts and work-ſhops, of all deſcriptions, for the ſupply of the moſt frivolous luxuries, as well as moſt indiſpenſable neceſſaries. Allured by the numerous wants of a great city, and the profuſion of a court, many thouſands of induſtrious and ingenious foreigners, have been induced to ſettle here; by the continual influx of whom, and the communication of their talents, this reſidence is become, not only the ſeat of all ingenious trades, but likewiſe a ſource of induſtry, which flouriſh from hence in beneficial ſtreams, through all the adjacent provinces. All uſeful trades, and a great part of thoſe for the accommodations of luxury, are carried on by Germans, and Rruſſians alone. Next to the Germans, in this reſpect, come the Swedes: ſome few French live here as cooks, hair-dreſſers, snd clock-makers. Engliſhmen are engaged in breweries, and handicrafts; but the moſt numerous foreigners are Germans. From the induſtry of the city, the author carries us to the libraries, both public and private. One of the laſt, according to the author, deſerves particular notice, as ſingular in its kind. Containing a complete collection of the beſt German, Engliſh, French, and Italian productions, together with the Greek and Roman claſſics, is remarkable for this circumſtance, that it has not one bad, or even indifferent book. We next attend him to muſeums, and other repoſito-

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ries of curioſities. A chapter contains an account of the literary compoſitions of Ruſſia, including a variety of tranſlations, among which are many Engliſh books, eſpecially romances and poetry. Among others, Tom Jones, Joſeph Andrews, Humphrey Clinker, Pope's Eſſay on Man, Milton's Paradiſe Loſt. One of the laſt chapters deſcribes the diverſions, and entertainments, on which ſubject he exhibits the manners and ſentiments of the Ruſſians.

"The Ruſſian, on the whole, is a chearful being. A happy volatility, and a thoughtleſſneſs peculiar to himſelf, accompany him through life. The moſt penurious condition, and the moſt toilſome labour, leave him always ſome ſenſibility, for the enjoyments of his exiſtence. The former gives him no concern, as his circle of ideas ſeldom extends to the repreſentation of a nobler, and more refined ſtate of being; and the latter he mitigates, by ſinging his country ballads, and taking a drop of brandy. The verge at which this excellent ground-colour, in the national character, gradually fades away, is the line of partition between the populace, and the citizen. The higher the claſſes of mankind, the leſs natural is their mirth. In the boxes of the opera, and the brilliant circles, the countenances here are as gloomy, as in any capital of Europe. A convincing proof, that content and ſatisfaction, are not confined to the ſoil of politeneſs, and wealth!

"The chearful diſpoſition of the common Ruſſians being chiefly manifeſted by SINGING, that may well deſerve to be mentioned as the moſt general amuſement. Every employment, even the moſt laborious, the Ruſſian alleviates by ſinging; and every ſatisfaction, every amuſement, is by the ſame means heightened, and improved. There is certainly not a nation in Europe, in which the propenſity to this amuſement is ſo prevalent, as in this. In France the people ſing likewiſe; but only opera airs and VAUDEVILLES, which are admired by the genteel part of the public, whereas in Ruſſia are heard the true popular ditties, compoſed and ſet to muſic by the inferior claſſes of the populace, and are ſung in the very ſame manner, in every town and village, from Peterſburgh to Irkutſk. The national intereſt, contained in the ſubjects of theſe ballads, their extremely ſimple, but melodious tunes, the muſical diſpoſitions, and generally well formed-organs of the Ruſſians, produce a very agreeable and ſurpriſing effect, even on unmuſical ſtrangers, and foreigners. It is therefore a very cuſtomary recreation of the higher ranks in St. Peterſburgh, to take with them in the boat, on their parties of pleaſure on the water, a band of expert ſingers, to ſing to them the popular Ruſſian ballads, a practice likewiſe often uſed, at their tables at home. In ſummer the Neva is covered with boats, from which theſe ſongs reſound, and particularly on fine evenings, delight the ears of the ſolitary walkers on the quays, lulling them into ſweet reveries, or awakening in them mild ſenſations, by their ſoft and plaintive tones."

The laſt chapter is a ſummary of the reſt, and gives the reſult of the various details, to be found in the preceding part of the book. The work is free from every alluſion to the French Revolution, or any Jacobinical doctrines. It conveys a very favourable idea of the adminiſtrative talents of Catharine, as exhibited in her internal improvements. The only defect we have diſcovered in the work, is too much introduction of general principles, in illuſtrating the details of the various ſubjects. Diſſertations on the advantages of agriculture, commerce,

commerce, manufactures, literature; in ſhort, phyſical and moral improvement, though undeniably juſt, yet being extremely obvious, are not neceſſary. But, on the whole, Engliſh literature is indebted to this tranſlation, as containing a very agreeable and uſeful addition to topography and ſtatiſtical hiſtory.

Voyages dans mes Poches, i. e. *A Journey into my own Pockets.* 12mo. Pp. 186. Paſchoud. Paris. 1799.

THIS is one of thoſe trifling performances with which the French preſs has, in all times, abounded; and it is written in a ſtyle peculiar to French writers, who have a wonderful capacity for expatiating largely on the moſt trifling circumſtances; and for compoſing whole pages on a ſubject which would not afford matter for as many lines to an author of any other nation. The younger Crebillon was the head of this claſs of writers who have contributed not a little to deprave the taſte and to corrupt the morals of their countrymen. Of this laſt offence however the author, whoſe production is before us, is not guilty; he is trifling but not miſchievous. —Of ſuch a deſultory performance any attempt at analyſis would be equally vain and uſeleſs. We ſhall tranſlate, however, two ſhort chapters, as a ſpecimen of the ſtyle and manner of the author.

" THE POCKETS.

" Nothing is talked of but revolutions; they are renewed every moment; nature has her revolutions; politics and paſſions are in a ſtate of conſtant fermentation; and from the time of the flood (which was certainly a tolerably good revolution) to the late Cis-Rhenane Republic, men have ſeen nothing, have made nothing, have written of nothing, but revolutions.

" And why, then, Gentlemen, have you never read a word of pocket-revolutions? For without adverting to all the changes which they have undergone in form, in cut, in depth, and in their ſecrets; what ſtage, tell me, ever furniſhed events more extraordinary, more important, or more terrible? And on what ſtage, on the other hand, were more agreeable, or more intereſting events ever exhibited? It is in the pocket of the wicked that the project of his crimes is to be found; it is in the pocket of Egle that the billet-doux, which fixes the moment of her lover's happineſs impatiently reſts.

" What a ray of light ſuddenly flaſhes on my ſight! I no longer ſee the ſky, the trees, the houſes; every thing has diſappeared; I ſee nothing but pockets; the paſt and the preſent come to offer me the tribute of the pockets of their times. Here in thoſe of Caligula, I ſee the ſenſeleſs edict which proclaimed his horſe a ſenator and a Conſul; there, in thoſe of Nero, the dreadful project of ſetting fire to Rome;—but, on the other ſide, in the pockets of Titus, I conſole myſelf with the ſight of the liſt of all the beings whom he made happy.

" Do not be afraid, Miſs, that I ſhould abuſe your patience, when on the point of conducting you from pocket to pocket, from the time of the creation of the world to the preſent day; I promiſe you that I will not ſpeak of your

own, which are by the ſide of mine, and in which I perceive ſome very extraordinary things: but let us proceed to inſpect ſome of them.

"Yonder are ſome which are filtering blood Heavens! they are the pockets of Robeſpierre: Oh, the monſter! Slips of paper drop from them, which on every part contain the word *death*, in ſtriking characters; *death*, *death*, always *death*. Cruel wretch! death has at laſt ſtruck thee; it has cut off thy criminal life at the moment when thouſands of victims were about to be ſacrificed to thy rage; of what advantage have all thy offences been to thee? thou haſt not even had the melancholy conſolation of taſting the fruit of thy crimes. But let us proceed.

"I do not know to whom theſe pockets belong; let us inſpect this paper. '*Plan of a man of fortune, for enchaining diſcord, aboliſhing hatred, reconciling parties at enmity, and rendering the whole world happy.*" Alas! my dear Sir, your intentions are very reſpectable, but I fear your project is nothing more than a dream.

"I here ſee a multitude of pockets which, formerly full to the top, now afford only a frightful vacuity; look there—but I ſhall never finiſh if I attempt to examine all thoſe which ſurround me: it would beſides be indiſcreet to give too exact a delineation of all I ſee in them: the owners of ſome of them might be ſorry for ſuch an expoſure, and, as I am ſo happy in my ignorance, I do not wiſh for a ſubject of contention with any body.

"For the reſt; already the ſcene begins to change; a cloud gradually conceals them from my eyes; they diſappear; and I behold only my own, which, happily for me, remain where I left them; for if they had ſuffered the fate of the others, my journey would already have been finiſhed."

CHAPTER VIII.

FRIENDSHIP.

"For this it is undoubtedly in my own heart that I am about to ſeek, and it is under its dictates that I offer a new homage to friendſhip.

"As I feel myſelf more at my eaſe when I ſpeak of that paſſion ſo ſweet and intereſting, of that paſſion which is ſcarcely ever liable to danger, and of which the enjoyment and reſults are always ſo pure and ſatisfactory.

"Reader, if you have a friend, a real friend, proſtrate yourſelf before the Almighty, return him thanks, for you have received the greateſt of bleſſings.

"According to the ordinary calculations of mankind, I was born to be happy; a long ſeries of events has deranged theſe probabilities; and wiſhing to enter into any particular detail of what concerns myſelf, I ſhall be ſatisfied with ſtating that there was a time in which even the hope of happineſs fled from me.

"Oh! my friend, it was then that I knew thee; it was then that two beings ſaw each other for the firſt time, who were born on the ſame day and the ſame hour, at three hundred leagues diſtance from each other; two beings, who from theſe circumſtances were doubtleſs predeſtined by heaven to love each other, and who, I dare anſwer for yourſelf as well as me, have not acted contrary to its intention.

"Why have the events of life ſeparated us; why can I not inceſſantly diſcloſe to you, in your own boſom, rather than on a ſenſeleſs piece of paper, thoſe expreſſions of a ſenſation which, at preſent, forms the pleaſure of my life!

life! Oh! my friend, may you ever be happy! would I could ſee collecting over my own head thoſe vexations and ills which may threaten thee. United to my own, they would be but a little addition to the weight; and, beſides, the burthen would not nearly ſo much alarm me, ſince I ſhould have the ſweet ſatisfaction of being conſoled by thee.

"O ye who have no friends, how much you are to be pitied!"

Fortſetzung des Böhmiſchen Ackerbaues; Von den ækonomiſchen, &c. Pflanzen, Von Johann Mehler. Dreſden. Walther. 1795. i. e. *A Continuation of the Hiſtory of Bohemian Agriculture; being, an Account of all the Grain-bearing and other Plants which are Objects of Attention in the Huſbandry of that Country—of the beſt Methods of raiſing them, and of their proper Management from the Time of Ripeneſs till they are put to uſe.* 8vo. Five Parts, with 50 Copper-Plates.

HUSBANDMEN and artiſans are not, in general, willing to allow, that literature can have much to do with the improvement of their different modes of induſtry. Yet here, perhaps, rather than in any other province, is its moſt illuſtrious triumph. The agriculture of the Greeks and Romans, owed its beſt advancement to the writings of Heſiod, Aratus, Cato, Varro, Columella, Pliny, Palladius, and Vegetius. Every uſeful art derived, even in the general decline of Roman civility, the greateſt advantages from the illuſtration of Pliny. It is only ſince the invention of printing—ſince the myſteries of art began to be continually more and more divulged by writings in the vulgar tongues—ſince the communications of voyagers and travellers have enabled the inhabitants, of almoſt every different part of the world, to compare their own methods of induſtry with thoſe which prevail elſewhere—ſince the Royal Society of London, and, in imitation of it, ſo many other ſocieties and academies of arts and ſciences, were inſtituted;—that agriculture, manufactures, and navigation, the mechanical and the chemical, the uſeful and the fine arts, have attained, in ſo many inſtances, to that high advancement which is the pride of human genius of modern Europe—of civilized life.

Britiſh huſbandry has become, during theſe laſt forty years, a diſtinguiſhed ſubject of literary enquiry and explanation: it has materially profited by them. The ſame taſte prevails throughout Europe; having been agreeably inſtructed by details of the agriculture of France, Italy, and Sweden, as well as that of different parts of Germany, we could not but take up, with intereſt and curioſity, a work promiſing an elaborate account of that which is now practiſed in Bohemia.

This is but a continuation of the two former works, publiſhed by the ſame author, in the years 1793 and 1794. In thoſe, Mr. Mehler deſcribed the various ſoils in the lands of Bohemia, the local diver-

ſities of theſe lands in expoſure and level, with the methods of tillage by which they were reſpectively cultivated. His preſent work aims only to give the hiſtory of the culture, growth, and uſes of thoſe plants which, in Bohemia, afford the different parts of the farmer's annual crop. He joins, in this taſk, the delineations and the accurate diſtinctions of botany to that more popular information which is adapted to the c mmon intelligence of the farmer. He, at the ſame time, relates the wonted practices, and ſuggeſts new improvements. He is, on every topic, conſiderably full; and the aid of the engravings gives a clearneſs and force to his deſcriptions, which mere verbal perſpicuity could not, otherwiſe, have attained.

He deſcribes the different plants under the Linnæan and the common names, but without any extenſive variety of ſynonima. Five ſorts of *wheat*, two of *rye*, ſix of *barley*, four of *oats*, are diſtinguiſhed by him, as in uſe in Bohemian agriculture. Moſt of theſe are better known to the reader of the works of Linnæus, than to the common Engliſh farmer. If we might here deſcend, with propriety, into mute botanical detail; or if it were convenient to illuſtrate our verbal deſcriptions by figures, we ſhould not neglect to give the hiſtories of ſuch of theſe grains as are the leaſt known in England. But this we are, for obvious reaſons, obliged for the preſent to defer. Among other facts reſpecting oats, Mr. Mehlen relates, that black-oats from France were ſown by him in Bohemia, in the year 1771; and that the firſt produce from this ſeed changed to a dark-brown colour; the ſecond year's produce, to a light-brown.

For the improvement of the agriculture of his country, he propoſes deeper ploughing than has been hitherto in uſe—a better management of dung, lime, and other manures, and a more plentiful uſe of them; the utmoſt care in the choice, the preparation, and the changes of ſeed; an uſe of fallows, by which it ſhould ſeem that the Bohemians have not yet attained to the beſt perfection of the Engliſh rotation of crops; as alſo the judicious cultivation of green crops.

On the ſubjects of grinding meal and flour, and baking bread, he communicates ſome valuable facts; 1052 lb. 8 oz. of rye yielded, in the mill, 933 lb. of rye meal, and 110 lb. of that which is by the millers named, in ſome parts of this country, *ſeeds* and *duſt*, ; 1109 lb. 1 oz. gave from the mill 986 lb. of flour of different qualities, and of refuſe 160 lb. We cannot deſcend to the detail of the facts which he ſtates reſpecting the produce of bread from meal and flour in baking.

This part of the work concludes with an account of the nouriſhing and medicinal qualities of the various preparations of food, which are commonly made from wheat, barley, rye, and oats.

The ſecond part, or volume, of this work explains the Bohemian culture of pulſe, potatoes, beets, &c. Theſe plants are here deſcribed and delineated with the ſame accuracy as was, in the former part, exhibited in reſpect to the grain-bearing plants. He deſcribes

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and recommends an exceedingly judicious alternation and intermixture of theſe articles of green crop with thoſe ſorts of white crops, the nature and culture of which were before explained. By all that he ſtates, reſpecting the varieties of the beet, we are confirmed in an opinion we had before conceived, that the *runkel-ruben* or *beta cicla*, from which Achard and Goettling have taught the German farmers to attempt the extraction of ſugar, might be very advantageouſly adopted into extenſive culture in Engliſh huſbandry.

The THIRD PART is of the nature and cultivation of plants uſed in the arts, ſuch as hemp, wild ſaffron, hops, tobacco, woad, ſaw-wort, weld, &c.—of plants for hay and forage, ſuch as meadow-trefoil, lucerne, ſainfoin, &c. &c.—of poor, rich, and ſandy ſoils—of the properties of marle, and of the improvement of an indifferent ſoil by a compoſt of marle and clay.

The culture, &c. of *pot-herbs* and *vines*; of the *olera* and the *vites* of Bohemia, is explained in the FOURTH PART or volume. It has an *Appendix* concerning the influence of air, winds, vapour, clouds, rain, ſnow, froſt, thaw, heat, and moiſture, on that vegetation which it is the object of the huſbandman's cares to promote and regulate.

The FIFTH PART treats of thoſe wild plants which are to be extirpated from the fields, as noxious to the growth of ſuch as we cultivate for uſe—of the inſects which are wont to commit havock on growing corn and other vegetables—of the courſe of agricultural labours for all the months in the year—of that general prudence and œconomy in all his management, without which it is vain for the farmer to hope to thrive, concluding with an appendix, which explains the elements of botanical ſcience, and of the ſyſtem of Linnæus in a manner adapted to the eaſy apprehenſion and the common uſe of huſbandmen.

Such are the contents of this agreeable and inſtructive work. It ſhews the agriculture of Bohemia to be much more ſkilful and ſyſtematic than we had before ſuppoſed it. It communicates a variety of practices from which the Engliſh farmer may derive hints of improvement. It aſſociates botanical with agricultural information in a manner more luminous and uſeful than does any example we can now recollect, among the books on ſubjects of rural œconomy, in our own language. We do not abſolutely pronounce, that an Engliſh tranſlation of it would find a ſufficient number of eager purchaſers; but it were a culpable negligence in us not to recommend a book, like this, to the particular attention of thoſe Engliſh gentlemen in whom a knowledge of the language and literature of Germany, is united with a zeal for the improvement of Britiſh huſbandry. Works like this do infinitely greater credit to German literature, than a philoſophy like that of Kant, which aſpires to the praiſe of novelty and importance by arraying, ſometimes tritely, common notions, and often eregregiouſly falſe ones in a barbarous, technical phraſeology, that outdoes even the gibberiſh of alchemiſts—or a drama like

that of SCHILLER and KOTZEBUE, in which the imitation of real life and character is abandoned, for the moſt extravagant and incongruous fictions of romance.

Oeuvres Poſthumes de Monteſquieu, pour ſervir de Supplement aux differentes Editions, in 12mo. qui ont paru jusqu' au préſent. i. e. *The Poſthumous Works of Monteſquieu, intended as a Supplement to the different Editions which have hitherto appeared in duodecimo.* Paris. 1798.

THE reputation of M. de Monteſquieu is ſo well eſtabliſhed in the literary and political world, for the ſtrength and verſatility of his genius, that the title-page of this work naturally excited our curioſity to peruſe the remains of this illuſtrious author. Accordingly, we prepared ourſelves for that degree of patient attention, which is neceſſary to the perfect comprehenſion of the ſententious writings of a profound and ſagacious inveſtigator of the inſtitutions and manners of men. We were further prompted to this from the vaſt and ample character, which the French editors, in their advertiſement, have given to this publication. "The new manuſcripts," ſay they, "diſplay the character of the vaſt, ſublime, and fertile genius to whom we are indebted for them."

We are ſenſible, that Poſthumous works muſt ever be received with candour and indulgence by a liberal public; becauſe, as they rarely poſſeſs the advantage of having been reviewed by the author himſelf, they moſt commonly preſent themſelves to the reader in an uncouth and unfiniſhed ſhape. But, even under this diſadvantage, the pen of an original genius is always diſcoverable. Under this conviction, we muſt declare, in oppoſition to the ſentiment of the editors of the work before us, that *we* recognize in it, neither the pen of the author of "The Spirit of Laws, of the Perſian Letters, nor of the Conſiderations on the Cauſes of the Grandeur and Decline of the Romans." On the contrary, we have diſcovered nothing that advances beyond mediocrity throughout the whole production, and the only portion of it that appears intereſting, is the character which Monteſquieu has drawn of himſelf, together with ſome ſcattered thoughts on a variety of ſubjects. He ſeems to have conſtantly adopted the uſual practice of great men, in committing their daily reflections to paper, and theſe detached paſſages, while they develope the inward man, are highly deſcriptive of human life, and valuable for the natural account which they contain of the opinions of one, who was ſo deeply converſant in every department of it. This publication is ſupported by ſufficient evidence, to prove its genuineneſs and authenticity; but whether the faſhion of ranſacking the port-folios of the dead, for the purpoſe of book-making for the living, be altogether unexceptionable, we leave our readers to determine. Philoſophers may juſtly deſire to contemplate a great mind ſtripped of all dreſs, in the careleſs hours

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of relaxation, but to view it patched up in ſhreds and rags, can neither be pleaſing nor inſtructive. This is literally the caſe with the preſent work. The truly valuable manuſcripts of M. de Monteſquieu were deſtroyed by his ſon, as a meaſure of ſelf-preſervation, during the days of Vandaliſm, proſcription, and murder. When the ſcaffold of Bordeaux, reddened with the blood of innocent victims, immolated to the ſanguinary idol of democracy, M. de Secondat, the ſon* of Monteſquieu, deſtroyed all the papers of his father, "leſt any pretexts ſhould be made uſe of to perſecute his family. It was in vain that his ſecretary oppoſed this fatal reſolution, the materials of the Spirit of Laws, arranged with great nicety and order, periſhed with the reſt of the manuſcripts," p. 276. This we conſider as a real loſs to literature and mankind, and the preſent collection is but a poor ſupply for that loſs.

The pieces in the preſent publication have been already publiſhed in the ſplendid quarto edition of the complete works of Monteſquieu, lately printed at Paris, in five volumes, and they are now offered to the public in the preſent form, for the accommodation of thoſe who are in poſſeſſion of the duodecimo editions.

The firſt piece is "A Diſſertation on the Policy of the Romans, in Religious Matters, read at the Academy of Bordeaux, 18th of June, 1716." It contains no remark that is either profound or novel. Every one, at all verſed in the literature and policy of the ancient Romans, knows already, that their legiſlators, in contradiſtinction from all others, formed *their* religion for the State, and not the State to the maxims of religion. The whole diſſertation is illuſtrative of this fact, and is a mere amplification on ſome paſſages of Cicero's celebrated treatiſe, De Divinatione. The ſecond and third articles, which ſcarcely merit our notice, are "Inaugural Diſcourſes" to the ſame Academy; the fourth, is a Diſcourſe on the Cauſe of Echo; and the fifth on the Renal Glands; the ſixth, is a ſhort but well drawn project of a Topographical Hiſtory of the Ancient and Modern World; the ſeventh, on the Cauſe of the Weight of Bodies; the eighth, on the Cauſe of the Tranſparency of Bodies; the ninth, ſome very Pertinent Obſervations on Natural Hiſtory; the tenth, a moſt admirable Speech to the Parliament of Bordeaux, in 1725, in which the Duties of a Magiſtrate and Advocate are preſcribed with great truth and energy; the eleventh, is a Diſcourſe on the Motives which ſhould Encourage us to the Study of the Sciences; the twelfth, is an Eulogy on the Duke de la Force; the thirteenth, an Hiſtorical Panegyric on Marſhal Berwick; the fourteenth article contains forty-nine pages of ſcattered Reflections; the fifteenth, ſeveral Familiar Letters to the Chevalier d'Aydies, the Abbé Guaſco, M. de Maupertius, and M. Duclos; the ſixteenth contains Five Anecdotes of Monteſquieu; the ſeventeenth treats of "Rules," intended as a con-

* He died at Bordeaux, in 1795.

cluding chapter to the Eſſay on Taſte, publiſhed among the Miſcellaneous Works of our author, but it is totally unworthy of the title the editors have prefixed to it; the eighteenth, is an "Invocation to the Muſes," which the editors inform us, it was the deſign of Monteſquieu to have prefixed to the ſecond volume, or 20th chapter of his Spirit of Laws; but he was afterwards deterred from this project, by a M. Jacob Vernet, a Geneveſe Miniſter, who, in our opinion, proved both his judgment and his friendſhip, by the prudent advice which he gave on this occaſion to our author. If it had been inſerted, it would inevitably have rendered one of the nobleſt monuments of the human intellect perfectly ridiculous. The nineteenth, is a Collection of poor Sonnets and Couplets, with an Epitaph on Monteſquieu, by Piron, and an Italian Sonnet, upon the occaſion of his death, by the Chevalier Adami, a Senator of Florence; the laſt article, which concludes the volume, is an Analyſis of the Spirit of Laws, written in 1754, by the Abbé Bertolini, a reſpectable Florentine Magiſtrate. This is unqueſtionably the beſt piece of the whole collection, and our readers will recollect the favourable opinion which Monteſquieu formed of it, and which is to be found in the 59th of his Familiar Letters. But, we do moſt heartily diſſent from the preference which the French editors have given to it, over the maſterly analyſis of d'Alembert, which has always been juſtly conſidered as a finiſhed model of the Analytic art.

We have now gone through all the parts of which this work is compoſed, and we feel no heſitation in aſſerting, that our expectations of deriving either amuſement, or inſtruction, from the peruſal of them, have been miſerably diſappointed. They afford no additional luſtre to the reputation of their author, and they do no honor to his memory. Even many of the detached reflections, from which we hoped to obtain ſome compenſation for the trouble of reviſing the book, are mere common-place remarks, unworthy of publication. The following extracts, however, from the portrait which he has drawn of himſelf, and his opinion, on a variety of circumſtances in life, will, no doubt, be acceptable to our readers.

"I have rarely experienced either chagrin, or liſtleſſneſs. The temper of my mind is ſo happily framed, that all objects ſtrike me with ſufficient force to excite pleaſure, but not with ſufficient force to excite pain. I poſſeſs ambition enough to intereſt myſelf in the affairs of this life, but none to be diſguſted with the ſituation wherein nature has placed me. In my youth, I was very fortunate in my attachments to women, who, I believed, loved me; when I no longer believed ſo, I diſengaged myſelf immediately from them. Study has been the ſovereign remedy againſt all the diſquietudes of my life, having never experienced any anxiety which an hour's reading did not diſpel. I awake in the morning with a ſecret joy at the ſight of day, I view the light with extaſy, and during the remainder of the day I am happy. I paſs the night without waking, and when retired to reſt, a ſort of languor keeps me from reflection.—I am almoſt as well pleaſed with fools as with men of ſenſe, for there are few men ſo tireſome as not to amuſe me, and very often

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there is nothing ſo entertaining as a ſilly fellow. I do not diſlike to divert myſelf internally with other men, reſerving to them the right in their turn of taking me for what they pleaſe. I have always had a puerile fear of the generality of great men; but when I have known them, there have been ſcarcely any bounds to my contempt of them. I have loved ſufficiently to ſay pleaſantries to the women, and to do them favors which coſt ſo little. I had naturally a love for the good and honor of my country, but little for what is called glory; and have always felt a ſecret delight when any regulation had been enacted, which had a tendency to promote the public welfare. When I travelled into foreign parts, I felt the ſame attachment to them as to my own country. I took a lively intereſt in their welfare, and wiſhed they had been in a more proſperous ſtate. I have thought that I diſcovered talents in men, who are reported to poſſeſs none. I loved my family well enough to do whatever was beneficial to it in matters of conſequence; but I have not thought it worth my while to attend to trivial details. When angry, which rarely happens, I ſhew it without reſerve. I have always entertained a bad opinion of myſelf, from the circumſtance, that there are very few ſituations in the ſtate, for which I am fitted; and in reſpect to my duties as a Preſident, though I have a very upright heart, and ſufficiently comprehend the queſtions themſelves, yet I underſtand nothing at all of the proceſs of a law ſuit, notwithſtanding my application to the ſubject. But what moſt diſguſted me, was, the conſideration that a ſet of ignorant wretches poſſeſſed this talent, which I could not acquire. My conſtitution is ſuch, that upon all ſubjects, a little abſtruſe, I am obliged to collect myſelf, without which, my ideas become confuſed; and if I perceive that I am attended to, the whole ſubject ſeems to vaniſh before me; ſeveral traces of it ruſh at once upon my mind, whence it follows that I am unable to revive any diſtinct idea. In rational converſations, where the ſubjects are ſhort and conciſe, I ſucceed tolerably well. I have never ſeen a tear fall without being ſenſibly affected. I am paſſionately fond of friendſhip. I readily forgive, becauſe I am not vindictive. When any one wiſhes to be reconciled to me, I have felt my vanity flattered, and have no longer conſidered as an enemy the man who has done me the favor of giving me a good opinion of myſelf. On my eſtate, among my vaſſals, I have never ſuffered my temper to be ruffled by tale-bearers. When they have complained to me, "If you knew what has been ſaid!" I always anſwered, "I will not know it." If their intended report were falſe, I would not run the riſk of believing it; if true, I would not take the trouble of hating. I was in love at thirty-five years of age. It is as impoſſible for me to pay a viſit with an intereſted motive, as for me to ſtand on the air. When I mingled with the world, I enjoyed it as if I could never endure retirement; when on my eſtate, I thought no more of the world. I believe I am the only man who have publiſhed books, without being anxious of obtaining the reputation of a wit. I never wiſhed to appear ſo in company, though I am talkative enough among thoſe with whom I live. It has been my misfortune to be too often diſguſted with thoſe, from whom I expected good will. I have preſerved all my friends, with the exception of one. I live with my children, on the footing of friends. Baſhfulneſs has been the bane of my life; it ſeems to extinguiſh my ſenſes, to tye up my tongue, to throw a cloud over my ideas, and to derange my expreſſions. I was leſs ſubject to theſe mortifications before ſenſible men than before fools, becauſe the hope of being

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liſtened to by the former, encouraged me. On ſome occaſions, however, my mind has made an extraordinary effort. Being at Luxemberg, in the hall where the Emperor dined, Prince Kinſki ſaid to me, "You, Sir, who come from France, are greatly aſtoniſhed to ſee the Emperor ſo poorly lodged." "Sir," I replied, "I am not ſorry to be in a country where the ſubjects are better accommodated than their maſter." I dined, when I was in England, at the Duke of Richmond's. La Boine, who was a ſtupid fellow, though our Envoy to England, inſiſted that England was not ſo large as the province of Guienne. I ſoon ſilenced my gentleman. In the evening, the Queen ſaid to me, "I know you have taken our part againſt your countryman, M. de la Boine; "Madam," ſaid I, "I cannot imagine that the country, over which you reign, is not a great one." I am a good ſubject, and ſhould have been the ſame, in whatever country I had been born, becauſe, I have been always ſatisfied with my condition and fortune, have never been aſhamed of them, nor envied thoſe of other men; becauſe I love without fearing the government under which I was bred, and wiſh for no other favour than the ineſtimable advantage of ſharing in its bleſſings, in common with the reſt of my countrymen; and I thank Heaven, that having given me mediocrity in all things, it has been pleaſed to endue my mind with a ſpirit of moderation. If I may be permitted to predict the fate of my work*, it will be more approved of than read; ſuch ſtudies afford pleaſure, but never amuſement. I intended to have enlarged ſeveral portions of it, and to have rendered it more profound; but I am no longer able to accompliſh my wiſh. Reading has impaired my ſight, and it ſeems to me, that the little light which remains with me, is only the eve of that day, whereon my eyes will cloſe for ever. If I had ever known of any thing that would have been uſeful to myſelf, but injurious to my family, I ſhould have rejected it with all my ſoul; if I had known of any thing advantageous to my family, but diſadvantageous to my country, I ſhould have ſtriven to forget it; if I had known of any thing ſerviceable to my country, but injurious to Europe and mankind, I ſhould have conſidered it as a crime. I wiſh to have unaffected manners, to receive as few favors as poſſible, and to do as many as are in my power. If the immortality of the ſoul *be* a deluſion, I ſhould be ſorry not to believe in it; for I confeſs, I am not ſo humble as the Atheiſt. I know not how *they* think, but for myſelf, I will not compromiſe the idea of my immortality againſt that of the enjoyments of a day. I am delighted in believing that I am immortal as God himſelf: and independently of revelation, metaphyſical ideas afford me a very ſtrong hope of everlaſting happineſs, a hope which I will never renounce."

Monteſquieu could not have cloſed his portrait with a more exalted or ſublime ſentiment!

D. Chriſtoph. W. J. Gatterer's Allgemeines Repertorium der mineralogiſchen, Bergwerks-und Salzwerks-wiſſenſchaftlichen Literatur, &c. Or D. C. W. J.G's General Catalogue of Books on the Subjects of Mineralogy, Mining, and Salt-Works, with Critical Remarks on their reſpective Merits. Gieſſen. 2 Vols. 8vo. Imported by Griffiths. London.

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* The Spirit of Laws.

BIBLIOGRAPHY, or the History of Books and Literary Publications, is a curious and important branch of that which is properly termed erudition or learning. Its materials were, before the middle of the 17th century, to be procured, not without great difficulty, by immenſe labour, and by the devoting of life to a picking of the huſks of literature which effectually withheld the ſtudent from feaſting his mind on its beſt ſubſtance. The Germans were the firſt to diſtinguiſh themſelves by this laborious and humble, though exceedingly uſeful, ſort of learned toil. As books multiplied and publications became in every country of Europe ſtill more and more frequent, the *Bibliothæca*, *Theſauri*, and *Polyhiſtores*, were made periodical in the form of *Reviews* and other *Monthly Journals*. Yet, theſe do not wholly ſuperſede the uſe of the former. The labours of Morhoff, Vander Linden, Fabricius, and Struvius, are never to be forgotten. The literary journals, though treaſures of the materials of bibliography, yet often preſent thoſe materials in a mode of arrangement which may be conveniently altered, and in an expanſion which it may not be improper to abridge. Catalogues are ſtill neceſſary, and the critical catalogue of a ſcholar is infinitely preferable to that of a mere ſaleſman. It is of the higheſt importance to the advancement of knowledge, that he who enters upon any particular branch of ſtudy, ſhould have at hand an eaſy directory to the books which muſt aſſiſt him to maſter it.

It is but in the courſe of the 18th century, that the books upon Mineralogy, Mining, and Salt-works, have been multiplied ſo as to fill a bulky *Catalogue Raiſonné*. They have been multiplied much more in Germany than in any other country. Bibliographical induſtry ſtill flouriſhes among the Germans, as well as as mineralogy and mining. We are, therefore, not ill-pleaſed to receive ſuch a work as this now before us at the preſent time on theſe ſubjects, and from a German.

M. Gatterer, who is a Profeſſor at Heidelberg, publiſhed, ſome years ſince, a ſimilar account of the books relative to foreſts. Its ſucceſs encouraged him to the preſent undertaking. It enumerates in two volumes, which it fills, the German, Latin, Ruſſian, Engliſh, Italian, French, Swediſh, Daniſh, and Spaniſh publications, from the 15th to the 19th century, on thoſe branches of art and ſcience of which he here profeſſes to give the bibliographical hiſtory. Under the head of *Mineralogical Literature*, he names and deſcribes the former catalogues of books on Mineralogy—the different Hiſtories of Mineralogy—the Dictionaries of this Science—the Books attempting Syſtematic Arrangements of it—the elementary Books introductory to the knowledge of it—a very long liſts of works of Geographical or Topographical Mineralogy, which reſpectively deſcribe the Mineral Strata of almoſt all thoſe different places which Mineralogiſts have as yet had occaſion to ſurvey—the Mineralogical Journals—thoſe Memoirs and Tranſactions of Societies which have relation to Mineralogical Inveſtigations—the Books on the Noxious Qualities of Mineral Subſtances—the Treatiſes on the Origin and Growth

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of Minerals—the Enquiries into the Influence of the Air and Weather on Mineral Subſtances—the Engravings of Mineral Bodies, accompanied with Deſcriptions—the Treatiſes on the exterior Characters of Mineral Bodies—the Books of Directions for the Collection and Preſervation of Foſſil and Mineral Specimens—the Deſcriptions of particular Cabinets of Specimens of Mineralogy—the Miſcellaneous Pamphlets, &c. on Mineralogical Subjects, in various Languages. In numbering the books on the ſubjects of *Mining* and *Salt-Works*, he follows a ſimilar plan of detail and arrangement, which it ſeems unneceſſary for us here to explain at length. The critical remarks on the books in this catalogue, are few, and, in no inſtance, of eminent value. We remark many deficiencies under the different heads; yet we are, in truth, much more ſurprized to find the work ſo full and accurate, than to obſerve it, here and there, defective, eſpecially as M. Gatterer ſtates in his Preface, that he has himſelf actually examined moſt of the books which he here names and deſcribes.

Beſchreibung der Stadt St. Peterſburgh, Von Herr Georgi, &c. Or Deſcription of St. Peterſburgh, by M. Georgi, Doctor of Medicine, and Member of different Academies. With a Plan of St. Peterſburgh. 8vo. 1 Vol. J. Z. Logan, St. Peterſburgh. Griffiths. London.

IT has been juſtly remarked, that in arts, manners, amuſements, and morals in the general aſpect, in ſhort, under which they preſent human life, the great capitals of Europe are all very much alike. He who has ſeen London, will find, in compariſon, but little to wonder at in Paris: he who has been in Paris has only copies of it to view in moſt of the other great towns on the Continent.

There are, however, circumſtances peculiar to St. Peterſburgh, which diſtinguiſh it greatly from the capitals in the middle and the ſouth of Europe. It exhibits, like Moſcow, a mixture of the pomp and the rude wretchedneſs of barbariſm, ſuch as is not to be ſeen at leaſt in Germany, France, or Britain. It aſſociates European with Aſiatic habits, arts, manners, and cuſtoms. It derives alſo a peculiarity of character as a great city, from the latitude ſo far north, and the climate in which it ſtands. For theſe, therefore, among other reaſons, St. Peterſburgh is one of thoſe places of which one ſhould the moſt earneſtly deſire to read a full deſcription.

This work, by M. Georgi, deſcribes, in *fifteen ſections*, the ſituation, extent, and climate of St. Peterſburgh; its hiſtory; its different quarters, each in particular detail; the character of its inhabitants; the imperial Courts of which it is the ſeat; the public offices or colleges of Government; the trades or incorporated artiſans and merchants of the town; the weights, meaſures, and coins; the religious eſtabliſhments; the medical inſtitutions; the inſtitutions for the relief of the poor; the literary eſtabliſhments; the general courſe of life

life and manners in the Ruſſian capital; the public amuſements; the imperial villas, and the moſt remarkable of thoſe belonging to private perſons in the vicinity of the metropolis.

The Neva which runs through St. Peterſburgh is covered, for paſſage, only with *bridges of boats*, which riſe and fall with the ſwelling and ſubſiding of the waters, are connected together with cables and moored by anchors, and have, at certain diſtances, drawbridges to admit the paſſage of boats up and down the river. Carriages of all ſorts come and go along theſe bridges without inconvenience or danger. When the river begins to be frozen up in winter, any one of them may be entirely broken up in two hours time; and, when the ice thaws, and the river becomes again open, the bridges can be all reſtored within four or five days.

Great part of the houſes in St. Peterſburgh are wooden ſtructures, convenient, warm, and healthful; but mean, exceedingly liable to danger by fire, and otherwiſe ſubject to very ſpeedy decay. The only, or almoſt the only, timber uſed in their conſtruction is fir-plank. The ſtone-buildings are moſtly of granite, from Wiburgh and the vicinity of the Ladoga, or of marble of uncommon beauty and durability, which is brought alſo from the banks of the Ladoga, and from thoſe of the Onega, : bricks, likewiſe, begin to be a good deal uſed.

We could ſelect a multitude of other intereſting facts from this publication; but it is enough to refer our readers to the work itſelf.

Tableau Hiſtorique, Topographique Moral, des Peuples des Quatre Parties du Monde, comprenant les Lois, les Coſtumes and les Uſages de ces Peuples. Par A. M. Sané. 2 Vol. 8vo. *à Paris.* 1801. i. e. *An Hiſtorical, Topographical, and Moral View of the Nations inhabiting the four Quarters of the Globe, with an Account of their Laws, Cuſtoms, and Manners.*

THERE is no ſubject more inſtructive and more intereſting to mankind, than the accounts which have been publiſhed at various times in different languages and by different authors, of the moral and political condition of our fellow creatures. Accordingly, thoſe who have been moſt profoundly ſkilled in the knowledge of the human underſtanding, and the practical part of the ſcience of legiſlation, have recommended this portion of ſtudy as highly deſerving of the application of all orders of men. The reign of our preſent ſovereign muſt ever be ſtamped in the annals of literature, for that bold, liberal, and enterpriſing ſpirit of circumnavigation and diſcovery, which has led to ſo many improvements in the uſeful ſciences of aſtronomy, navigation, and agriculture, and which has afforded to the Chriſtian legiſlator ſo many opportunities of enlarging his conceptions of human nature. The example has been laudably emulated by other Governments, and within the laſt thirty years, the materials of philoſophical

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inveſtigation have been prodigiouſly increaſed, while Europe and her colonies have been enriched by the ſpontaneous produce of regions unknown before, either to the botaniſt or geographer. The works which have detailed theſe important diſcoveries not being within the reach of the generality of readers, from their high price, the Public are greatly indebted to thoſe authors who employ their time in collecting and digeſting the moſt intereſting parts of theſe vaſt collections. To perform this taſk with credit, requires great ſkill and judgement in ſelection, and no ſmall ſhare of aſſiduity. Our expectations, in theſe reſpects, have not been diſappointed in the work before us; and we feel no heſitation in pronouncing it, an highly intereſting and entertaining repreſentation of the Cuſtom and Manners of the country it profeſſes to deſcribe. Thoſe who are in poſſeſſion of Sabbathier's Treatiſe on the Manners and Uſages of the ancient world, will conſider the preſent publication as a valuable continuation to our times, and thoſe who have read Richard's "Guides des Voyageurs en Europe," will reap additional inſtruction from it, as an uſeful ſupplement. The author has taken his materials from the beſt modern travels, and from theſe multitudinous compilations, has painted the world in miniature, and traced with a faithful hand the characteriſtics of every nation. His Preface is ingenuous and modeſt, and, in a ſhort compaſs deſcriptive of the utility of his labours. The ſtyle is pure and eaſy, his narrative lively, and without wandering, like the generality of his countrymen, into the regions of modern philoſophy; his reflections though neither profound nor numerous, are almoſt always pertinent and ſenſible. He has very judiciouſly confined himſelf to the bare recital of facts, and has left the reader to diſcriminate and to decide for himſelf. We ſhall, therefore, preſent our readers with ſeveral extracts as ſpecimens of his ſtyle and manner, as well as of the curioſity and novelty of his deſcriptions and firſt concerning the ſtate of the Ruſſian navy, which is an object worthy of our notice at this time.

"According to a late eſtimate, the preſent ſtate of the navy conſiſts of 25 ſhips of the line, 25 frigates, 101 gallies, 10 veſſels from 50 to 24 cannons, two bomb-ketches, and ſeven pinks. Fifteen thouſand ſailors are conſtantly paid and employed either on the veſſels or in the dock-yards. The harbour is at Cronſtadt, ſeven leagues from Peterſburgh, defended on one ſide by a fort with four baſtions, and on the other by a battery of 100 pieces of cannon. The canal and the great baſon contain nearly 600 ſail. The land forces of Ruſſia now amount to 400,000 men in war time, and 150,000 in the peace eſtabliſhment. The population, according to the beſt calculations, amounts to 26,850,000 ſouls, including the recent acquiſitions in Turkey and Poland," p. 88, vol. 1.

The following account of the formation, diſcipline, and number of the Pruſſian troops is minutely correct:—

"The Pruſſian army, even in peace time, is compoſed of 180,000 of the beſt diſcipline troops in the world; and, during the laſt war, it amounted to 300,000 men; but this military force, though it exalts the power and importance

importance of the king, is abſolutely incompatible with the intereſts of the people. The army is principally compoſed of provincial regiments: the whole of the Pruſſian dominions being divided into circles or cantons, in which, according to their extent and population, one or ſeveral regiments were formerly raiſed, and from which recruits are ſtill drawn; each of theſe regiments is quartered in peace time in or near the canton which furniſhes it with recruits. Whatever number of children a peaſant may have, they all (excepting one who remains to aſſiſt in the labours of agriculture) belong to the military ſervice, and from their infancy wear a badge which denotes that they are ſoldiers, and obliged to enter into the ſervice whenever they are called upon. But, in order to maintain a great army ſo little proportioned to the extent of the country, population has been neceſſarily retarded, and a great many hands taken from the purſuits of agriculture. To remedy which, and for the ſake of ſparing his peaſantry, the late King endeavoured, as much as poſſible, to recruit from other countries. Theſe foreign recruits are never allowed to abſent themſelves from the regiments in which they are incorporated; but the Pruſſians are indulged with furloughs for ſeveral months in the year, during which they return to the houſes of their fathers, or brothers, to aſſiſt in the duties of huſbandry, or to enjoy ſome relaxation from the fatigues of military ſervice."

The ſummary account which is given of the riſe and progreſs of German literature merits commendation, and the rage of book-making is accurately deſcribed."

"No country has produced a greater number of authors than Germany, and there is no where a more general taſte for reading, eſpecially in the proteſtant provinces. Printing is carried there to an exceſs. Every man of letters is an author. Books are multiplied without number; thouſands are annually publiſhed, beſides controverſial writings; for no one can become a graduate in their univerſities, unleſs he has publiſhed at leaſt one controverſial treatiſe."

The cauſes of the ſlow advancement of the German language are well defined; and, among other reaſons, one compiler remarks, that—

"The language and ſtyle of the German books, which, at the period of the reformation, were pure and original, became afterwards ridiculous by a continual mixture of French and Latin; and although they were thus rendered unintelligible to the vulgar, yet they gave an air of ſuperiority to their authors, which may be conſidered as affectation. For there was a prevalent notion among the *Literati* of Germany, and there are many ſtill attached to it, that the compilation of huge volumes *in folio*, interſperſed with innumerable citations from authors of every deſcription, and from all languages, was an unequivocal proof of great learning. For this reaſon, their works became heavy and dull, and were paſſed over by other nations," p. 135.

The firſt volume of M. Sané's Compendium, contains a ſhort but judicious deſcription of the conſtitution of the Germanic Empire. This ſubject is the moſt obſcure and complex of the whole body of public law, and as it is but little underſtood, we ſhall give this author's

thor's detail, that our readers may form a clear conception of that vaſt unweildy fabric, which the ambitious policy of France, in concert with tne rapacity of certain European Cabinets, is ſtriving to diſſolve.

" Almoſt all the princes of Germany (and there are above three hundred) govern their ſtates in an arbitrary manner; but they form a great confederation ſubject to certain political laws. The emperor is at the head of this body, and has power over the Diet, though not directorial, but executive only, nevertheleſs, enſures him the vaſt influence. The ſupreme power of the German Empire is the Diet, compoſed of the Emperor (or, in his abſence, of his Commiſſary) and of the three colleges of the Empire; the firſt of which is the Electoral; the ſecond, the College of Princes; and, the third, that of the Imperial Cities.

" The dignity of Emperor, although elective, has for many ages devolved on the Houſe of Auſtria, as the moſt powerful of the German princes; but on the death of Charles VI. maternal grandfather of the Emperor Joſeph II. the Elector of Bavaria was choſen in this dignity through the influence of France, and is ſaid to have died with grief, after a ſhort and unhappy reign. The power of the Emperor is determined conformably to a capitulation which he ſigns at the time of his election. He may confer titles and franchiſes to cities and towns; but, in the capacity of Emperor, he has no right to impoſe taxes, nor to declare war or conclude peace without the conſent of the Diet. When this conſent is obtained, every prince is obliged to furniſh his contingent of men and money, according as he is rated in the contingent roll, though as Elector or Prince, he may be of the party in oppoſition to the Diet. This is a chaos in the German Conſtitution; for George II. King of England, was obliged, as Elector of Hanover, to furniſh his quota againſt the Houſe of Auſtria, and againſt the King of Pruſſia, while he was fighting for them. The nine Electors have the excluſive right of electing the Emperor, and each of them officiates in a particular department at the Imperial Court. The Emperor is obliged, before he convokes the Diet, to aſk the advice of its members; and during a vacancy of the Imperial Throne, the Electors of Saxony and, Bavaria exerciſe the ſupreme power, the former in the northern, the latter in the ſouthern circles.

" The Eccleſiaſtical Princes are as abſolute in their dominions as the ſecular. Germany contains a multitude of Abbots and Abbeſſes, whoſe juriſdictions are independant; ſome of them poſſeſs conſiderable power, and they are all choſen by their different chapters.

" The free cities are alſo ſovereign ſtates; thoſe which are imperial, or which conſtitute a part of the Diet, aſſume the Imperial Eagle on their Arms; the Hanſeatic cities have even greater privileges and immunities, but they no longer exiſt as a political body.

" The Imperial Chamber, and that of Vienna, better known under the name of the Aulic Council, are the two Supreme Courts, in which the more important cauſes that ariſe between the reſpective members of the Empire are determined. The Imperial Council is compoſed of fifty Judges or Aſſeſſors; of which number the Emperor chooſes the Preſident and four others, each Elector one, and the other Princes and States chooſe the reſidue. This Court, formerly held at Spire, is now removed to Wetzlaer; it

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is alſo a Court of Appeal. Originally, the Aulic Council was only a Court of Exchequer of the Houſe of Auſtria. In proportion as the power of this Houſe extended itſelf, the juriſdiction of the Aulic Council increaſed, and it encroached on the powers of the Imperial Chamber, and even on thoſe of the Diet. It is compoſed of a Preſident, a Vice-Chancellor, a Vice-Preſident, and a certain number of Aulic Counſellors, ſix of whom are Proteſtants, beſides other officers; but, the Emperor is, in fact, the abſolute maſter of the Council. Theſe Courts adopt, for the regulation of the ancient laws of the Empire, the Golden Bull, the Peace of Paſſau, and the Civil Law. Beſides theſe Courts of Juſtice, there is in each of the nine Circles a Director, whoſe buſineſs is to preſerve peace and order.

"The Princes of Germany, in general, are not ſufficiently great to employ Viceroys to oppreſs and plunder the people at their diſcretion; and when the latter are oppreſſed, they do not always complain in vain; they may obtain redreſs from the Diet, or the Great Council of the Empire. The ſubjects of the little German Princes, are generally the moſt to be deplored; for theſe Princes, affecting the grandeur and magnificence of thoſe who can better afford them, in the number and appearance of their officers and domeſtics, in their palaces, gardens, paintings, curioſities, guards, muſic, table, dreſs, and equipage, are obliged to ſupport all this parade and vain pomp, at the expence of their vaſſals and dependants. In reſpect to the burghers and peaſants of Germany, the former, in many places, enjoy great privileges; the latter in ſuch provinces as Franconia, Suabia, and the Rhine, where they are free, poſſeſs likewiſe many privileges, render only certain ſervices to their lords, and pay taxes; but in the Margraviate of Brandebourgh, in Pomerania, Luſatia, Moravia, Bohemia, Auſtria, &c. they may be juſtly called ſlaves, though there be different ſhades of diſtinction among them.

"The only revenue that deſerves the name, is that of the Emperor, who, as Emperor, receives from ſome fiefs in the Black Foreſt, of little conſideration, from 5,000l. to about 6,000l. per ann. The revenues of the Houſe of Auſtria are immenſe.

"During the laſt two wars, little thought was given to keep the military forces on the eſtabliſhment preſcribed by the Conſtitution; the head of the Houſe of Auſtria had the management of it. The Elector of Mentz keeps a regiſter, which, among other things, contains the number of men, and the quantity of money which the Princes, and States who are members of the Empire, muſt advance when the army of the Empire is in the field. The contributions in money are called Roman Months, on account of the aſſeſſments, which were furniſhed every month, to the Emperors, when they viſited Rome. Theſe contributions nevertheleſs are liable to great uncertainty; ſuffice it to obſerve, that on a moderate calculation, the Secular Princes of the firſt rank can bring into the field 379,000 men, and the Eccleſiaſtical Princes 74,500, in the whole 453,500. Of this number, the Emperor, as Chief of the Houſe of Auſtria, furniſhes, for his ſhare, 90,000. From this eſtimate, it appears that the Emperor and the Empire form together the moſt powerful Government of Europe; and if all their forces were united together and well directed, Germany would have nothing to fear from its neighbours. But the oppoſite intereſts of different Princes, render the Emperor's power of little importance, excepting his own immediate forces, which are formidable indeed. The Imperial army in the year 1775,

was eſtimated at 200,000 men; in the preſent war, it has exceeded 300,000."

The character which our author has given of his own countrymen, their inſtitutions, manners, and cuſtoms, form the moſt intereſting portion of his work. We cannot diſmiſs this article, without obſerving that he has inſerted a very liberal deſcription of the Engliſh, and in terms highly honourable to our national character. But, he is a little wanting in his uſual candour, or rather he writes in the true ſpirit of a republican Frenchman, when in the following paſſage (vol. i. 218) after obſerving that "Great Britain is more fitted than any other country to the purpoſes of commerce, by its inſular ſituation, its natural productions and flouriſhing manufactures, and the *excellence of its Conſtitution*," he ſubjoins a note with the following remark—"It is an Engliſhman who gives this account, and therefore it is not ſurpriſing that he ſhould extol his own country." We appeal, however, to the fact, for the demonſtration of theſe propoſitions; nay, we appeal to M. Sané himſelf, for if, as he has repeatedly urged in the courſe of his work, the benefits of extenſive commerce depend eſſentially on the excellence of a government, ſurely, he cannot deny to Great Britain the poſſeſſion of both theſe advantages, beyond any other power upon the face of the earth. But, perhaps it is not unlikely that our author, after having illuminated his pages with a brilliant narrative of the power, the wealth, the freedom, the integrity, and the happineſs of the Britiſh nation, has been conſtrained from the abſolute ſervility of the preſs in his own country, to adopt the prudent and ſafer method of caſting a ſlight ſhade over the virtues and the glories he has ſo ſtrongly depicted. Let us now attend to his reflections and repreſentations of his fellow citizens.

"Novels have for ſeveral years been one of the moſt favourite purſuits of the French. The preſs can hardly ſupply the immenſe demand for them among a people who ſpend the greateſt part of their nights in running through them. The lawyer, the batchelor, the diſſipated and ſhameleſs woman of the town, the annuitant, the falſe devotee, the tradeſman in his ſhop, the farmer's wife when her huſband is in the fields, all young and old, rich and poor, read and devour novels. They are daily tranſlated, compoſed, and old ones are reprinted to feed this ſpecies of mania.

"The Frenchman is naturally a ſongſter. He has never ſung ſo much as within the laſt ten years; and it ſeems that it is in the midſt of civil diſcords, and of the moſt bloody wars, that the ballad long abandoned, has again come into repute, and that ſingers have appeared on a ſudden worthy of the days of Prion, Panard and Collé. We have ſeen a number of the unfortunate compoſe ſome minutes before they went to the ſcaffold, their firſt and laſt ſong. How often has the *Marſeillaiſe* or the *Chant-du-Depart*, vociferated by the French troops, re-animated their courage, and obtained victories which had long been doubtful.

"Two hundred years ago, the French dined at noon; at preſent the mechanic dines at two o'clock, the wholeſale merchant at three, the clerk

clerk at four, the rich, the ſpeculator, the exchange-broker at five; the miniſter, the legiſlator, the rich batchelor, at ſix, and theſe laſt generally riſe from table at the hour when their anceſtors ſat down to ſupper.

"Three fourths of the French eat no ſupper; and one half of theſe have adopted this cuſtom from motives of economy. Thoſe who eat ſuppers ſit down to table at eleven o'clock; and go to bed in ſummer, at the time the labourer riſes."

G. A. Burger's Gedichte, &c. Herausgegeben von Karl Reinhard: or, Burger's Poems, &c. Edited by Charles Reinhard. 4 vols. 12mo. 1796, 1797, 1798 Dieterich, Gottingen; Griffiths, Paternoſter-Row, London.

BURGER is known to Engliſh readers, by tranſlations of ſome of his romantic ballads, which, being quite in the ſtyle of thoſe of our own old Anglo-Saxon minſtrels, exactly hit the popular taſte of thoſe who delight in ſuch things in this country.

He was the ſon of a clergyman, who wiſhed to bring him up to the church. At college, however, the vigour of his genius, and the ardour of his ſenſual paſſions, broke through all reſtraint. He forfeited that purity of moral character which is required in a candidate for Holy Orders; and was driven from theology to the ſtudy of the civil law. Habits of drunken and amorous diſſipation obſtructed his ſucceſs, alſo, in this profeſſion. He obtained, at length, the ſtewardſhip of a nobleman's eſtates, went to reſide in the country, and married a pretty girl, a farmer's daughter; but his diſſolute habits were now invincible. He was guilty of miſconduct in his ſtewardſhip: he preferred ſcenes of Bacchanalian riot to his domeſtic fireſide: he failed in the management of a farm; and his unhappy wife, dying, left him encumbered with the ſole care of children, whom he had not prudence nor fortune to educate aright. He contracted a ſecond marriage with the ſiſter of his former wife; and ſhe, likewiſe, at the end of a few years, left him, again, a widower. His two former wives had been lovely and innocent young women, with whom, if himſelf of better habits, he might have lived in domeſtic happineſs. He was enticed into a third marriage, by a looſe woman, who artfully praiſed his poetry, till ſhe enſnared his affections. Death, at laſt, delivered him from her polluted boſom, when he was ſinking continually lower in depravity and indigent wretchedneſs.

In this courſe of life, he wrote his Poems. His original pieces fill *two* of theſe volumes. They are legendary ballads, love-ſongs, and other ſhort occaſional compoſitions. He began, in the hopes of gain, a tranſlation of the Iliad of Homer, but was not encouraged to complete it. The *third* volume contains what parts he executed of this tranſlation. In the *fourth* volume are tranſlations, which he alſo made from Oſſian, Shakeſpeare, and Virgil, with divers other fragments, in proſe and verſe. Prefixed to it, is an account of his life, by Profeſſor Althoff, of Gottingen.

By the predominant character of these pieces, the subjects on which they are written, the allusions in which they chiefly abound, the tone they affect, the sentiments and images which the oftenest recur in them, it is plain, that BURGER is a disciple of the English school of poetry. *Percy's* Ballads, *Macpherson's* Version of Ossian, and the works of *Shakespeare*, are evidently the models upon which he has formed himself to poetical composition. With these, as it should seem, he must also have delighted much in the old vernacular ballads, and other popular songs of his native country. His education acquainted him with the beauties of the Greek and Roman Classics. And, he possessed, withal, that native keenness of sensation, irritability of internal feeling, strength of passion, and wild elasticity of fancy, without which, no artificial means will ever form a poet.

It is in the terrible, the picturesque, the jovial, and the pathetic, that he principally excels. On the *tender*, which, like the pathetic, addresses itself to the feeling heart, but avoids to touch it with deep sorrow, and rather deals out delicate sentiments, and images of modest joy and love,—he has, likewise, great power. He has enlarged the range of poetical phraseology in the German language, by borrowing from rustic conversation, and from the expressive simplicity of old books, many words and phrases, which, without being, as he uses them, low or coarse, have, to the mind, a much more impressive and picturesque effect, than the pompous epithets and multiplied abstractive names, which those delight to form, who cultivate poetry, by the aid solely of modern books. In the varied melody of numbers, he is a distinguished master.

In amusing one's self with the perusal of these poems by BURGER, nothing occurs more strikingly to reflection, than that there is, in *life*, in character, and in poetical genius, the strongest resemblance between this favourite poet of the Germans, and the Scottish poet, BURNS. BURNS, though wanting the advantages of a classical education, may be, without partiality in his favour, ranked as equal, if not superior, to BURGER.

These verses of Burger's—*Lust am Liebchen*,—

Wie selig, wer sein Liebchen hat,
Wie selig, *lebt der Mann!*
Erlebt, wie in der Kaiserstadt,
Kein Graf und Furst es kann.

Er achtet seiner seligkeit,
Kein gut auf Erden gleich
Er dunkt, verarmt bis auf den deut,
Sich dennoch Krosusreich.

Die *Welt* mag *laufen* oder stehn;
Und *alles mag rund um*
Kopf unten oder *oben gehn!*
Was kummert er sich drum?

Hail

Hui, ſingt er, hui! *wer macht aus wind,*
Wer ſich aus Regen was?
Nur *wehn* und *wehen kann der Wind,*
Und *Regen macht nur naſs,* &c.

Seem as if they had been cloſely copied from theſe verſes of BURNS—

The blytheſt hours that e'er I ſpend,
I ſpend *amang the laſſes O,*
Gie me a canny hour at e'en,
Mine arms about my dearie O,
And *warldly cares and warldly men*
May a' gae tapſy tyrie O."

" My *riches a's my penny fee*;
An' I maun guide it cannie O;
But, *warldly gear ne'er vexes me*;
I'm welcome aye, to Nannie O."

" The *Weſtlan wind blaws loud and ſhrill,*
The *night's baith mirk and rainy O,*
But I'll tak' my plaid, and *out I'll ſteal,*
And, I'll o'er the hill, *to Nannie O.*"

Yet theſe poets did not copy from one another. They wrote with kindred genius; and drew from the ſame common ſources. So remarkable, however, is the ſimilarity of their poetical characters, that there is ſcarce an image or a ſentiment, ſcarcely a turn of thought, in the one, that may not be found in the other. BURNS, by the mixture of the terrific with the humourous, in his TAM O SHANTER, his HALLOWE'EN, &c. has ſhewn, that he was not leſs powerful than BURGER, to touch when he choſe, the ſprings of terror.

Sur Le Reſpect Dû aux Tombeaux, i. e. *On the Reſpect due to the Dead; and on the Indecency of the Preſent Interments.* By Le C.—— 1798. Paris. Small 8vo. Pp. 39.

EXPRESSED in elegant language, this is a pathetic and forcible appeal to the feelings of humanity, on the barbarous omiſſion and violation of the rites of ſepulture in France. The author is evidently a man of extenſive literary knowledge; poſſeſſing a liberality of ſentiment, a general rectitude and firmneſs of principle, with a genuine ſenſe of true piety and religion. It is his aim to prove—and he is fully ſucceſsful—from ſacred and profane hiſtory, from an analyſis of the heathen mythology, and from an inveſtigation of the cuſtoms of uncivilized nations in every age and quarter of the world, that reſpect for the dead is an inherent principle of our nature; and, from the creation to the preſent moment, has been ſanctioned and inculcated by every religious code. He contends, with juſtice, that the omiſſion of ſepulchral rites is not an *error*, but a *crime*;—

a crime emanating from the deteſtable principles of Atheiſm, which prevail in France; and then, energetically aſſerts, by way of corollary, that *a nation of Atheiſts muſt be a nation of Anthropophagi.*

From the following extract, which preſents an accurate ſpecimen of the ſentiments and manner of its author, our reader will eaſily perceive, that this pamphlet has not been written during the *mild reign* of Bonaparte, under whoſe *benign* auſpices the *freedom* of the preſs is ſo *perfectly unlimited*

"Theſe divers inſtitutions, and theſe ſublime virtues, of which we have juſt exhibited ſome traits, have their principle in the ſentiment of immortality. I ſpeak not of a merely illuſive ſentiment, but of a true and familiar one; which is put into action, proved by facts, and founded on the ſolid baſis of morality and religion; conſequently on the ſacred belief of puniſhments and rewards after death. The tyrant, who of late reigned over France; the tyrant, whoſe throne was a ſcaffold, whoſe ſceptre was the axe of the executioner; this monſter, whoſe name will for ever fully our hiſtory,—he, too, ſpoke of the immortality of the ſoul;—he, too, decreed a feſtival in honour of his forefathers; as the firſt Senators of Rome decreed the Apotheoſis of Romulus, after having maſſacred him. He decreed the immortality of the ſoul, as his accomplices ſpoke of virtue, without doubt, in the ſecret hope that their mouths would degrade it. For, even as the perſecutions againſt Chriſtianity commenced by Nero, that ſcourge of human nature, thus we exult in ſeeing the name of Robeſpierre at the head of theſe new Apoſtles, whoſe ill-diſguiſed Atheiſm ſtill borrows the legends of the exiſtence of God and of immortality. This fatal abuſe of words, this ſtrange inverſion of ideas, are aſſured ſymptoms of the ruin of empires. "There is an end of Rome, and of the country, of morals and of religion, exclaimed an hiſtorian of the Roman Republic in its latter years, ſince they have inverted the uſe of words; ſince they haveconfounded the terms of vice and virtue, of honour, and of crime; ſince the confeſſion of the immortality of the ſoul is nothing more than the ſolemn profeſſion of Atheiſm."

MISCELLANIES.

TO THE EDITOR.

SIR,

On the Antinomian Principles avowed by Sir Richard Hill, in a late Publication, entitled "Daubeniſm refuted," &c.

I Cannot but ſincerely lament when I ſee a Gentleman of Sir R. Hill's character, fortune, and influence in the decline of life, openly avowing and widely circulating the moſt ſubtle poiſon of Antinomian principles.

Sir Richard is delighted with a fancied diſtinction between the ſinner and the ſin, between the *iniquity* of David, and the *perſon* of David, (p. 19.) David was a murderer and adulterer; baſeneſs, deceit, and ingratitude aggravated his crimes; his conſcience, if he had any, ſlept ſecure for a whole year in the indulgence of his ſucceſsful wickedneſs, with the *worthy* partner of his bed, if not the inſtigator of his iniquity. Yet we are told, by Sir Richard Hill,

Hill, that although "God was diſpleaſed at his *iniquity*, yet *his perſon* was not again brought under the curſe and condemnation of the law. The covenant of Jehovah ſtood firm from everlaſting to everlaſting; and in that covenant proviſion was made, through the atoning blood of our great High Prieſt, to ſave his people from all their ſin," p. 19.

I rather think Sir R.'s Printer has made a miſtake here, and that it ſhould be read to "ſave his people *in* all their ſins." This Dr. Criſpe avowed, and I have no doubt but Sir Richard admires his writing. Dr. Criſpe ſays, that "David was as much the child of God, when invading the bed of Uriah, and ſtained with his blood, as when compoſing his Pſalms and Hymns."

I will not now enquire into the moral character of David, or diſtinguiſh between the approbation which he received in his public character and his conduct in private; or how far a very bad man may become the inſtrument of inſpiration, and thus the mean of much good, which merely paſſes through him as water through a leaden pipe without altering its nature; but I am thoroughly convinced that on theſe principles all repentance, contrition, confeſſion, humiliation, amendment, and holineſs of life, are totally unneceſſary, and may prove legal works, mere popiſh additions to the perfect work of Chriſt. The real believer has nothing to do with them. If David felt ſome compunction of conſcience at the laſt, he might have diſmiſſed it as a legal doubt, as living below his privileges.

I would beg leave to aſk, whether Sir R. Hill does not know and lament that there are ſome high Calviniſts who make ſuch an uſe of this doctrine? For inſtance, a popular preacher, who is living in open and avowed adultery, who treats his own wife with cruelty and contempt, and who has ſucceeded in ſeducing more than one of the young lambs who attend the **** Chapel!!! Yet this man, as David was, is ſure of his *election*: all is accompliſhed. God ſees not ſin in the believer. He only views him in Chriſt: "clothed with his all perfect righteouſneſs; pure in his purity." Talk to this Gentleman of repentance, of the danger of his ſtate, of the deluſions of ſin, of the infatuation of vice, of the miſery and ſhame which muſt enſue, and you make no impreſſion; you are treating him as a child, but he is arrived at man's eſtate. He knows his privileges—his aſſurance is clear—his name is written in the Book of Life.

Alas! alas! Are not theſe the laſt times of the Church? Shall Chriſt be made the miniſter of ſin? Shall the All Wiſe be made a reſpecter of perſons? Shall the great and glorious ſyſtem of the goſpel be all reduced to a mere *miſnomer*; the calling bad things by good names? Shall the throne of Chriſt's glory be erected on the ruins of holineſs, piety, repentance, and conſcience?—Antinomianiſm in the Church is more dangerous, if poſſible, than Jacobiniſm in the State. The ſubverſion of all order, the extinction of all virtue, and the ſuppreſſion of all hopes, are the natural and neceſſary reſult of both.

A Member of the Eſtabliſhed Church.

THE PLAGUES OF EGYPT.

BY JOSEPH MOSER, ESQ.

IT is, to the inquiſitive mind, perhaps, the moſt amuſing ſpeculation in which it can be engaged, to trace the riſe of kingdoms and ſtates, thro' the various gradations of human events; (the ſucceſs of which is ſome-

times accidental, ſometimes the meed of piety, learning, and induſtry, from their firſt foundation to their higheſt elevation; and having reached this ſublime *acme*, to deſcend by a kind of anticlimax, and in our courſe obſerve thoſe circumſtances that have contributed to, or effected their, downfal; that have laid them waſte; that have frequently winged the keen arrows of deſtruction, and with more than ſavage, with diabolical fury, poured them upon unoffending nations.

The moral truths to be collected in ſuch an inveſtigation, and thoſe maxims of political wiſdom which a diſquiſition of this nature forcibly preſents to the mind, may, nay ought at all times, particularly at the preſent awful criſis, to induce governments, and even individuals (who muſt conſider their ſafety, their very exiſtence, as intimately connected with the *ſafety of the State*) in order to imitate the virtues, and to endeavour to avoid the vices of former periods, frequently to turn their minds to this intereſting ſubject, which ſeems to form the moſt uſeful and eſſential deduction that can accrue from hiſtorical reſearches.

It is not a little remarkable, that the Egyptians, a nation which may be termed the parent of the arts and ſciences; where they burſt into exiſtence, and were firſt nurtured; where they arrived at full maturity and whence they were diſperſed over the eaſtern, and, in proceſs of time, the weſtern world; ſhould, if we trace their progreſs from Menes to the preſent period, exhibit perhaps the ſtrongeſt, the moſt prominent, the moſt awful traits, of the viciſſitude of human affairs, of the inſtability of human grandeur; ſhould have attracted the avarice, or excited the revenge of hoſtile invaders, in a manner more peculiar than perhaps any of thoſe kingdoms and ſtates, whoſe various revolutions, whoſe riſe and decline, as he turns over the hiſtoric page, arreſt the attention and intereſt the paſſions of the ſtudent.

Without having any intention of detailing thoſe events to the effects of which I have alluded, it will ſtill be neceſſary to mark a few of the revolutions which have in a long ſeries of years taken place in the country, whoſe fate we are now conſidering, as in the courſe of our inquiry it will be found, that its preſent ſavage and ferocious invaders are of a character, in many reſpects, ſimilar to that of its former, and like them, no leſs the enemies of the Egyptians than of human property and human exiſtence.

It is chronologically known, that near the cloſe of the ſecond epoch, and comparatively a few years before the calling of Abraham, Menes, whom I have already mentioned, founded the kingdom of Egypt; from him deſcended a race of Monarchs, whoſe ſcriptural cognomen was Pharaoh, but who are, in the profane hiſtory, mentioned by the appellation of Amenophis the Firſt, Second, Third, &c. The reign of the latter of theſe princes is perhaps the moſt remarkable, and is, even in the earlieſt ſtages of our exiſtence, impreſſed upon our minds in the ſtrongeſt manner, in characters the moſt indelible, becauſe, the Egyptians were, for the contumacy of this Monarch, viſited by thoſe ſingular ſcourges of Providence, which are uſually termed *the ten plagues*, a ſeries of chaſtiſement, which it muſt alſo be underſtood that, for their oppreſſion of, and cruelty to the *choſen nation*, the whole people had deſerved, and which, as an infliction from God, they patiently ſubmitted to, but which was mild in compariſon to what they afterwards endured from man; therefore the further obſervation, upon thoſe would, in this ſpeculation, be uſeleſs, as I mean only to conſider the country as ſuffering, from mortal hands, all the horrors of maſſacre and devaſtation; and the perſons who have at different periods viſited them, in the ſhape of invaders, as the *human plagues of Egypt*.

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The firſt that, *unprovoked*, turned his arms againſt the Egyptians was Cambyſes, the Perſian Monarch, a man who ſeems in impiety, duplicity, and rapacity, to have been, excepting that he was of greater abilities, the prototype of the *Hero of Italy*. He ſeems alſo to have had ſome ſmall idea of juſtice, which the ſaid Hero does not even pretend to: for although I have obſerved, that this invaſion was unprovoked, as it certainly was, he thought it neceſſary to have an excuſe for a conduct, which has ſince been deemed inexcuſable and deteſtable. Cambyſes thought proper to conſign to the ſavage fury of an army of *free-booters*, compoſed of Perſians, Grecians, Ionians, Æolians, the dregs and refuſe of their reſpective nations, from the inmus of Corinth to the ſummit of Cahcaſus (to whom may be added a ſtrong band of *domeſtic* traitors); millions of inoffenſive and imbecile perſons; becauſe, according to Herodotus, he had been affronted by Amaſis, the Monarch that reigned over them, and againſt whom he carried his inſatiate revenge to ſuch an extremity, that when the ſaid Monarch had been butchered, and his mangled corpſe was quietly depoſited in the tomb of his anceſtors, he cauſed it to be diſintered; and after expoſing it to a thouſand indignities in his own preſence, ordered it to be burned; which was, as muſt be ſuppoſed in a country, where ſuch veneration is paid to the remains of mortality, the moſt horrid, the moſt abominable violation of the right of ſepulture, that had *then* been practiſed, and almoſt equal to any which the ingenuity of the modern French, ſharpened by their averſion to *Monarchs* and their *deareſt connections*, could have invented.

Alexander the Great happened to chooſe a more fortunate period for his expedition to Syria and Egypt than his humble follower Bonaparte, who has alſo from ſome, *even* in this country, obtained the appellation of *Great*; for although the object of both theſe perſonages was perhaps the ſame, their ſucceſs was widely different. Fluſhed with the conqueſt, or rather the ſeizure of Syria, and enriched by the plunder of Damaſcus, the Macedonian Hero poured his phalanx upon the plains near Peluſium; and here let me do him the juſtice to ſay, that he was the original inventor of the plan which, after ſo many ages, has been adopted by the Italian Hero, with improvements ſuggeſted by the nation whom he now ſerves; and carried in his train fire and ſword, famine, maſſacre, aſſaſſination, and devaſtation, in order to *improve* the country, and civilize its inhabitants.

The reception which the latter Hero experienced is alſo ſomewhat different from the former; for the Egyptians, who had juſt met with a Bonaparte in Amyntus, another *improver* of their country, and were ſtung to the quick with the injuries which they had recently received from the Perſians, gladly threw off their yoke, and conſequently opened their arms to the Conqueror, in the hope of gaining, in the hour of their diſtreſs, a powerful protector.

It would be to little purpoſe to follow Alexander in the height of his elation to the temple of Jupiter Ammon, ſituated in the midſt of the ſandy deſart of Lybia, and at the diſtance of twelve days journey from Memphis, did not this journey preſent to us a ſtriking picture of the recent march of the "Army of the Eaſt." They are ſo nearly ſimilar, that the reader of the narrative of the former, might think he held in his hand the volume of letters from the latter army. The ſame burning ſands impeded their march, and harraſſed the troops; the ſame inhoſpitable deſert preſented itſelf; the ſame inconvenience, from want of proviſions and water

was

was ſuffered, and the ſame degree of impatience was expreſſed by the ſoldiers. The dread of meeting that deſtruction, which formerly attended the army of Cambyſes, fifty thouſand of whoſe men were overwhelmed by mountains of burning ſand, probably operated upon the minds of the Grecians; but whether they took the ſame method to lull themſelves to *eternal ſleep* with their javelins, which it is ſaid the *piety* of the gallic heroes induced them to practiſe with their piſtols, hiſtory has left us in the dark.

Paſſing over the cruelty and rapacity of Antiochus in his expedition to Egypt and Syria, becauſe both have been exceeded in modern times, I ſhall ſlightly conſider the former devoted country, when after ſuffering all the calamities, which it is poſſible for the moſt ſanguinary tyrants, the moſt ſavage invaders to inflict, it became a province to the *poliſhed* Republic of Rome: a Republic which once was, and probably ſtill is, the darling of their aukward imitators, the French.

Under the guardianſhip and protection of thoſe *virtuous* citizens, Egypt ſhared the fate of every country, to which their arms and avarice extended. The arts and ſciences fled before the Roman Eagle. A metaphorical darkneſs pervaded the whole land. When learning receded, when thoſe men, who had been ſkilled "in all the wiſdom of the Egyptians," were either hurried into captivity, or barbarouſly maſſacred, they were ſucceeded by a race of philoſophers, who appear to have been as ignorant as Bonaparte's *ſavans*. The lamp of ſcience which, ſcantily ſupplied by the ſophiſts, had for ages emitted a feeble and declining ray, was, at length, totally extinguiſhed by the Califf Omar. But even the moſt ſavage barbariſm, which now enveloped the nation, could add nothing to the tortures and calamities of its inhabitants; every thing that they now endured was, alas! but a repetition of their former ſufferings; a change of maſters from their former tyrants, to others equally ferocious, and the dreadful certainty of being plundered and maſſacred by *barbarians*, as they were termed, inſtead of the *poliſhed* people of Rome.

The next conqueror of Egypt was Saladin, under whoſe government, that, and the adjacent country, was a prey to the armies of the Cruſaders, an expedition, which ſeems upon a larger and more comprehenſive ſcale, to have been, in ſome reſpects, ſimilar to the invaſion of the "Hero of Italy," ſimilar in the various diſtreſſes that attended the invading army, and likely to be ſtill more ſimilar in its termination.

From a recapitulation of theſe events, it does appear, that Egypt has, for a long ſeries of ages, been a country, the inhabitants of which have been devoted to deſtruction. The ſingular inſtance of the divine vengeance, which fell upon its inhabitants in the ſhape of the *ten plagues*, has, perhaps, been followed by ten thouſand, inflicted by mortal hands. To ſay nothing of the peſtilence and famine, with which they have occaſionally been viſited, their concomitants, in ſome degree, their cauſes, namely, the horrors of war, of fire and ſword, and every ſpecies of wanton barbarity, have, in former periods, frequently been let looſe upon them. Bands of deſperate marauders have frequently plundered and dilapidated their cities; and like the *locuſts* of old, rendered their moſt fertile plains, a ſcene of devaſtation ſimilar to the neighbouring deſerts.

Theſe, alas! were the evils of former ages: in the preſent, there has ariſen a band of ruffians, ſtill more atrocious in their crimes, more ſanguinary in their diſpoſitions. A hoſt of banditti has been collected, who with hands reeking with the blood of their murdered monarch and his family,

mily, have, in their infuriate career, hurled deſtruction, not only on the lives, the liberty, and property of every nation, which, in their frantic progreſs they have overwhelmed, from the banks of the Seine to the extremity of Italy; but finding Europe too contracted a theatre for the ever varying ſcenes of their cruelty and rapacity, they have, with a gigantic force, extended their nefarious arms to Egypt, where, upon a quiet unoffending people, they have attempted to glut their too predominant, diabolical paſſions, avarice and revenge. Revenge, for what? It may be aſked, what injuries had the Egyptians ever offered to theſe Gallic ſavages?

To this it may be replied, that none are ſo eaſily irritated as thoſe that are themſelves the aggreſſors. To a highwayman or midnight plunderer, even *ſelf-defence* ſeems an act of injuſtice. Self-defence is the injury of which the French complain; that great, that firſt principle of nature, is the injury againſt which they threaten vengeance. For it has ſo happened, that the Arabs the Beduoins, and the Mamelouks, poſſeſſed more courage than their nefarious invaders at firſt gave them credit for; and ſtimulated by the principle of ſelf-defence would not tamely reſign their wives, their infants, and their property, while they had life to contend for them. The conſequence of this reſiſtance to the will of the Great Nation has been, that the water of the Nile has *again* been tinged with blood, the inhabitants of its borders inhumanly maſſacred, their families become the ſlaves, and their property the ſpoil, of the Army of the Eaſt; and the French, who had long been the depredators of Europe, in this their African expedition, may be literally deemed the Plagues of Egypt!!!

POETRY.

THE VISION OF LIBERTY.

WRITTEN IN THE MANNER OF SPENCER.

I.

O WRETCHED man, how long wilt thou refuse
Thy maker's favour, and his mercy great?
How long thy worldly happiness abuse,
And growl and grumble at thy preſent ſtate?
Seeking accurſed change both ſoon and late,
And newest modes allured ſtill to try—
England, beware God's wrath to aggravate,
For foreign magic blinds thy charmed eye,
And Liberty, ſweet Liberty, is now the conſtant cry.

II.

As on my couch in ſlumber's arms I lay,
A viſion did my ſenſes entertain;
Of late, me thought in France I miſs'd my way,
Amid a collumnleſs deſerted plain;
No man or beaſt upon it did remain,
Swept off by Diſcord's wide deſtroying ſtrife;
Ne planted fence, ne field of waving grain,
Marking the toiling farmer's buſy life,
But ruin'd huts and caſtles, brent, were wondrous rife.

III. Yet

III.

Yet on this plain, most goodly to behold,
Saw I a temple tow'ring to the sky,
The dome whereof was made of basest gold,
Most false, but yet most lovely to the eye;
And rotting pillars reareth it on high,
Of ghastly human heads, and clotted gore,
With dust, y' mixt the mortar doth supply,
While foulest birds still round this temple soar,
And filthy serpents hiss, and gaunt hyenas roar.

IV.

Among the heads that did the mass compose,
Three royal skulls were there—one of a king—
Meek saint, who never once revil'd his foes,
His bloody foes that him to scaffold bring:
One of a maid!—O heaven! that I could sing
With Spencer's tongue, her spotless purity,
Her holy zeal, in courts so rare a thing,
By lawless fiends condemn'd she was to die,
And sent, untimely sent, to seek her native sky.

V.

The third I mark'd with melancholy eyes,
A female head, that once a crown did wear,
Cut off in life's full bloom, now low she lies,
The loose loves weeping o'er her early bier,
Nor Virtue's self denies a tender tear;
So young a creature, wonder not she fell,
And left the paths of chastity severe,
Debauched by a court where lust did dwell,
Like treach'rous Circe, skill'd in many a witching spell.

VI.

Ah! where are now her gorgeous robes of state,
The glitt'ring gems that did her fairness deck?
The cringing nobles that on her did wait,
The high-born dames that kneeled at her beck?
Alas! a ghastly face, a bloody neck,
A simple winding-sheet is now her share;
Look here, ye proud ones, on this mighty wreck,
And learn what perishable stuff ye are,
From her poor mangled carcase, once so sweet and fair.

VII.

And on the ground there lay a murder'd child,
A piteous sight it was, and full of woe,
Who, when alive, by ev'ry art defil'd,
With poison, they at last did overthrow.
Wretches, who never ruth or conscience know;
O lovely flowret cropt by villain hands,
How will thy butchers dread th' almighty brow,
Arm'd with frowns, when each at judgement stands,
And God the meed of murder from his throne commands.

VIII. Then

VIII.

Then o'er the portal was this motto plac'd,
" The house of liberty," in gold y' writ,
And, vent'ring in, I stood like one amaz'd,
Such sights of horror on my heart-strings smit;
There Infidelity, in moody fit,
Hugg'd Suicide—there Rage, and deadly Fears,
There Lechery, with goatish leer did sit,
And Murder, quaffing up his victim's tears,
With thousand other crimes, too foul for human ears.

IX.

In mid the house an image stood in state,
Like to Voltaire in visage and in shape,
Wither'd his heart with fellest rage and hate,
Shrivell'd and lean his carcase like an ape:
And num'rous crowds upon the same did gape,
As he all-naked stood to every eye;
Above an altar covered with crape,
And formed of his books one might descry,
Prophane and lewd it was, and cramm'd with many a lie.

X.

And still from 'neath the altar roared he,
As from a bull lowing in cavern deep,
" Come worship me, O men, come worship me;
Spit on the cross, of Jesus take no keep,
I promise you an everlasting sleep;
The soul and body both shall turn to clay;
Ye penitents, why do ye sigh and weep?
Let not damnation's terrors you affray,
Come learn my lore that drives all foolish fears away."

XI.

Then in tumultuous haste a number came
To this foul fiend, their homage base to pay,
Fighting which should be first; O fie for shame!
To kiss him on a part I shall not say.
And wonder strange their 'haviour and array,
As riding upon beasts they hasted on,
My feeble pen cannot the whole pourtray,
Yet will I chronicle each leading one,
A tedious task, in truth, would heaven that it were done.

XII.

The first appeared like to Sathanas,
Yet had the dæmon neither hoof nor horn,
And lo, his bold unblushing front of brass,
A crown of pikes and poinards did adorn.
His garments foully all were patch'd and torn,
And in his hand he held a begging-box,
Whining for charity, like one forlorn,
And farthings asking. O most cunning *fox*,
Full craftily he knew to cant, and eke to coax.

XIII. His

XIII.

His coat was divers colours, red, white, blue,
And he was riding on a filthy swine,
And oft would ope his beastly mouth to spue,
In that same cup, from whence he drank his wine.
Behind him sat a lusty concubine,
Whom still he kiss'd with wine-distained lip:
Painted she was, and deckt in taudry fine,
Her eye well skill'd the wanton wink to tip,
And hand from doting men their gold away to slip

XIV.

Next came that cursed felon Thomas Paine,
Mounted upon a tiger fierce and fell;
And still a shower of blood on him doth rain,
With tears that from the eyes of widow's well;
Loud in his ears the cries of orphans yell;
The axe impending o'er his head alway,
While devils wait to catch his soul to hell,
The knave is fill'd with anguish and dismay—
And anxious round he looks, even straws do him affray.

XV.

Then saw I mounted on a braying ass,
William and Mary, sooth, a couple jolly;
Who married, note ye how it came to pass,
Although each held that marriage was but folly?—
And she of curses would discharge a volley
If the ass stumbled, leaping pales or ditches:
Her husband, sans-culottes, was melancholy,
For Mary verily would wear the breeches—
God help poor silly men from such usurping b——s.

XVI.

Whilom this dame the Rights of Women writ,
That is the title to her book she places,
Exhorting bashful womankind to quit
All foolish modesty, and coy grimaces;
And name their backsides as it were their faces;
Such licence loose-tongued liberty adores,
Which adds to female speech exceeding graces;
Lucky the maid that on her volume pores,
A scripture, archly fram'd, for propagating w——s.

XVII.

William hath penn'd a waggon-load of stuff,
And Mary's life at last he needs must write,
Thinking her whoredoms were not known enough,
Till fairly printed off in black and white.—
With wondrous glee and pride, this simple wight
Her brothel feats of wantonness sets down,
Being her spouse, he tells, with huge delight,
How oft she cuckolded the silly clown,
And lent, O lovely piece! herself to half the town.

XVIII. Then

XVIII.

Then came Maria Helen Williams Stone,
Sitting upon a goat with bearded chin;
And she hath written volumes many a one;
Better the idle jade had learnt to spin—
Dearly she loves a philanthropic sin
Call'd fornication—and doth it commit;
Nor careth she for modesty a pin,
And laughs at Satan and the burning pit;
Ah! dame! belike one day you'll know the truth of it.

XIX.

Next mounted on a monster like a louse,
With parchments loaded, came a man of law,
Sprung from an ancient Caledonian house,
Cunningly could he quibble out a flaw:
And this sage man would chatter like a daw,
To prove the moon green cheese, and black, pure white,
Spitting out treason from his greedy maw;
To breed sedition was his chief delight,
And scratch men's scabs to ulcers still with all his might.

XX.

Then on an Irish bull of skin and bone,
A foul churb rode, who still a harp would strum,
A harp Hibernian, stringless, saving one
Well tun'd to harsh sedition's growling hum:
He hit the bull on which he had his bum,
Full many a bitter bang, nor gave him rest—
Dealing his blows on Teagues that round him come,
Grieving the while for man and brute opprest,
Chaunting the Irish howl, abhorr'd of man and beast.

XXI.

O Ireland, spot accurs'd!—tho' glorious fair,
Shines there the sun, the flowers enamell'd blow,
And scent, with fragrance sweet, the balmy air,
Rippling the gliding pools that softly flow:
No noxious reptile there to man a foe
Abides—but black revenge with cautious plan,
Cool-blooded cruelty with torments slow,
Springs rank; with weeds the goodly soil's o'er-ran,
And all the reptile's venom rankles in the man.

XXII.

Then in a gorgeous car of beaten gold,
Drove on a portly man, of mighty rank,
A person comely, of extraction old:
But, carrion-like, his reputation stank:
Sly was the wight with crafty quip and crank,
To cram with glittering coin his bursting bags;
Yet whilom taxing-men play'd him a prank,
By catching in their traps some strayed nags,
And eke some livery slaves, in miser's livery rags.

XXIII.

Then on a turtle came proud London's Mayor,
Follow'd by Aldermen, a frowsy crew,
Strong smelling of Cheapside, and luscious fare;
Yet apoplexy made his followers few.
Long antlers on the head of each man grew,
So that they seem'd a host of moving horn;
Anon as on they came they'd mump and chew,
Stuffing their guts from dawning of the morn,
Till shades of evening fell—for eating only born.

XXIV.

On a cock sparrow fed with Spanish flies,
A swilling Captain came, with liquor mellow,
And still the croud in hideous uproar cries,
"Sing us a bawdy song thou d—d good fellow."
Incontinent he sets himself to bellow,
And shouts with all the strength that in him lies:
The Citizetts exclaim "he's sans pareille O!"
The Citizens in raptures roll their eyes,
And drink, with leathern ears, the fool's lewd ribaldries.

XXV.

On came these wights, and many more beside,
Thick as the grains of sand upon the shore,
Thick as a swarm of flies in summer tide,
That on a dunghill hive and hover o'er:
Most had their hides all scall'd, their trowses tore;
Many sans-breeches, shameless trudg'd along,
And many a noble knave and titled w—e,
With Irish bog-trotters would crowd and throng,
Carolling catches base, and filthy French Chanson.

XXVI.

Like roaring waves they cover'd all the plain;
And tho' equality they still requir'd,
Each cudgell'd sore his breast with might and main,
Each to get foremost ardently desir'd.
Some fell into the dirt, and foul were mir'd,
The rest rode over them and took no heed.
Their yells, with patriotic ardour fir'd,
So made my flesh to quake with very dread,
That Morpheus left my couch, and all the vision fled.

The insertion of the foregoing poem, (which was never printed) into your entertaining and useful publication, will much oblige

Your humble Servant,

C. K.

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ERRATA.

Page 242, line 25, for *conducted*, read *conduct*.
—— 247 —— 4, for *Bere* read *Rose*.
—— 248 —— 16, for *the* read *that*
—— 249 —— 6, for *The Editor* read *Mr. Keith*.
———— 27, for *residing* read *presiding*.
———— 31, after *but*, insert (if he be a clergyman.)
—— 308, *passim*, for *Celderwood* read *Calderwood*.
—— 311, —— 24, for *Spelding*, read *Spalding*.
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